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T H E
Scotch Presbyterian Eloquence;
OR, THE
FOOLISHNESS
OF THEIR
TEACHING
DISCOVERED
FROM THEIR
Books, Sermons, and Prayers;
And some REMARKS on
Mr. R U L E's
L A T E
VINDICATION of the KIRK.

It grieveth my Soul to think, what Pitiful, Raw, and Ignorant Preaching is crowded most after, meerly for the loudneis of the Preacher's Voice: How often have I known the ablest Preacher undervalued, and an Ignorant Man by Crowds applauded, when I, who have been acquainted with the Preacher, *ab incunabilis*, have known him to be unable to answer most Questions in the Common Catechism, Baxter's *Cure of Church Divisions*, *Direſs*. &c.

Follow not the Pastors of this Land, for the Sun is gone down upon them; as the Lord liveth, they lead you from Christ and the good old way. *Sam. Rutherford, Epist. 2. To his Parishioners.*

The Second Edition, with Additions.

L O N D O N,

Printed for Randal Taylor near Stationers-Hall. 1693.

To the R. H. P. and P. of the K;
the most G. and very G. P.
of the present P. of the C.
in Scotland, E. C.

My L

AS there was never any Book and Parson more suited to one another, than this Book is to your Lp; so there were never any Reasons more satisfying than those that have induced me to this Dedication: For, first, if in this Incredible Age, some Men should charge the following Relations of any fallhoods; it were an injustice done to your Lp. to pretend, that any Man is so capable to vindicate them as your Lp; who amidst the throng of so much Ecclesiastick and Civil Business at Court (from which you are now fain to retire for ease and refreshment to your wonted Solitude in the Country) have been very constant and close in the study of those extraordinary Books cited in this Pamphlet: and so unwearied a Hearer of those wonderful Preachers of whom I now Treat, that you have every day heard them with joy for many hours together; and never fail'd, with your own hand, to write those Learned and Elaborate Discourses I have here published; and many more of the like nature; in which Zeal (to your glory and to the shame of other Professors be it spoken) you had no equal, but one Reverend Ruling Elder, a Bonnet-maker in *Leithward*.

So that, My L. this Dedication is but only the offering to you some few of the rare Sayings, and comprehensive Sentences which grace and adorn those Papers that your Lp. has been at such pains to collect, and are still so careful to preserve; and which you justly value

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more than all the Rights and Charters of your very oppulent and flourishing Fortune. My L. the easie access which these high and mighty Preachers have ever allow'd your Lp. to their company, joynd to that vast Experience which you have now acquired in the Stile of the Curates, by your allowing them so fairly and fully to make their defences at the Council-board, gives you such a Title to judge of the Works of these Contending Parties, as none but your self can pretend to: Your Lp. knows well, that it's impossible for the ablest Curate or Prelate amongst them all, to imitate the precision, powerful, Soul-ravishing, Heart-searching Eloquence of those Sons of Thunder, Kerkstone, Rule, Schilde, Areskine, Chrighstone, Dickson, &c. and that there is such a real difference betwixt their Sermons and that of the Prelatical Party, that if the first be Gospel, as your Lp. is fully persuaded; then it must be received by all Men, for an unquestionable Truth, that the Gospel was never preached in Scotland when Prelacy prevail'd in it, as your Lp. and the Godly party you Patronize, have often affirm'd: And tho' this were not evident to all that compare the Works of the present Professors with those of their Opposites, yet your Lps. simple word would pass in the World for a sufficient proof of it, Lying, Slandering, or the least known Falshood being infinitely below such a true Gentleman: Nay, there is no Heroick Virtue more conspicuous in your Lp. than your Veracity, which hath so fill'd the Minds and Mouths of all who intimately know you, that it must needs one day make a considerable figure in the account of your Lps. Life, which cannot fail to see the light in a short time, being, that for these three years last past, you have so successfully laboured to furnish plenty of Memoirs and Authors for such a work.

But, *zill*. Some of the Malignants, who have no taste for such Spiritual Sayings, as daily drop from the Pens and Tongues of the Covenantant Brethren, may accuse the Books and Sermons here cited of *Nonsense*; but for as ill natured as the World is grown, they must own, that your Lp. has been very long, and very intimately acquainted with the truest and best *Nonsense*, so that being a complete Master of it your self, it must be allowed that you are also a very good Judge. Besides, my L. the Curates themselves cannot deny, but that your Lp. is fully qualified to judge of the works of such Learned Men as are spoke of in this Treatise; if they consider your wonderful Knowledge of, and great concern for the Mother

University

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University at *St. Andrews*, which had the Happiness to be nearest to your Lps. and to be your particular charge; and the Kingdom is not unenforceable how you Reformed, and Purged it, thoroughly, with such unspeakable Justice and Impartiality, that even Aged Gentlemen, Doctors of Divinity, and Heads of Colledges, some who had been your Lordships own Masters, and one your Kinsman, had not the least regard nor respect from you, because of their wanting *Covenant Grace*, without which no Man is valuable in your Lps. Eyes: Let Men but consider with what deliberation and foresight you did proceed, and what Prudent and Learned Advice you did follow, in providing for the education of the rising Generation in that Society; and then they can never doubt of your being wonderfully qualified both to be a Patron and a Judge of this Book.

These Considerations, joyned to that of your Lps. unexpressible Merit (for which I want a Comparison), naturally led me to beg you would take the following *Flowers of Presbyterian Eloquence* in to your Protection, as cordially as you do the Authors of them: If your Lps. unknown Modesty would allow it, I could tell the World in a few words, some of your natural and acquired Endowments: To your Courage and Conduct which are equal, you have added such a success; as to raise the Church and State of *Scotland* to be the wonder and amazement of the World: Such burning and unquenchable Zeal; such strange and unaccountable Prudence, and unparallel'd Piety hath appear'd in all your publick Actions, that if others had but wrought together with your Lp. in any measure, then, I dare say (as your Lp. excellently words it, in your Pious Printed Speech to the Parliament) *A greater dispatch had been made of the Prelatists, and many honest suffering Ministers ere now had been delivered of their prisons; and the Enemies of the Kirk and Covenant had vanisht, as they did lately from Court*, when your Lp. condescended to appear in person at it: It is to you that the Nation owes her miraculous deliverance from the Idolatries of the *Creed*, *Lords Prayer*, and *Gloria Patri*: It's your Lp. that hath rescued us from the Superstitions of observing *Christmas*, *Easter*, and *Whitsunday*, and from all the Popish Fopperies of *Cassocks*, close *Reev'd Gowns* and *Girdles*: It's your Lp. that enriched Their Majesties Treasure with the Revenues of fourteen Ear Bishops, and with admirable expedition have voided more than half of the Churches of the Kingdom; and advanced such a Set of Preachers, as, it is certain,

never

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never flourished in any period of the Church of Scotland under any of their Majesties Predecessors; and now that some malignant Lords have been brought into the Council again; your Lp. hath retir'd from it, bravely scorning to sit at the same Board with the Opposers of the Cause.

My L. tho' the times have been reeling and dangerous, yet your Lp. has, by extraordinary management, put your self beyond the greatest reach and Malice of Fortune, for you have, indeed, deserved well of all Parties; K. James is obliged to thank you for the real Service you have done him; and K. William for your good Will to serve His Majesty: The Presbyterian Clergy own their good Livings to you; and the Episcopal Divines are bound to you, for advancing them to the Honour of being Confessors: The stubborn *Highlanders* owe all their Composition-money to your Lp; and the *West Country Rabble* were highly enriched by your Lp's Countenance and Protection: You scorn that malignant way of making your Palace a Cooks Shop for Strangers; but tho' your Commons be short, yet, it's well known, that your Graces are long; at least after Dinner, the full length of a Curates Sermon, and that is three quarters of an hour: There is one thing more that your Lordship is most remarkable for, and that is, your daily practice of Family Duty; it's well known, that there have been more new Creatures begotten in your Lp's Family, than in any other we have yet heard of; and in this matter, such is your great Goodness and Humility, that you condescend often to allow to some of your Servants, the Paternal Honour that's known to be due to your Lp.

To say nothing, My Ld. of those Supernatural Gifts and Graces that you are pleas'd to value your self upon; even in your most familiar Words and Professions, nothing being more frequent in your Lp's mouth, than the taking of God Solemnly to witness, upon all occasions; that you never make one step without the special direction and assistance of the Holy Ghost.

Now these Considerations being duly weigh'd, to whom should these Papers fly for Sanctuary, in this backsliding Generation, but to the Celebrated Patron, both of the Matter, and of the Men, that are here in question? To whom should I rather Dedicate this incomprehensible Rhapsody of Humane Eloquence? This Treasury
of

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of Holy Apperifims, and Sententious Raptures, than to the Oracle of this Myfterious way of Pulpit Rhetorick, and the unquestionable witness to the Truth of every syllable that is here delivered? meaning your Learned self, my Ed: And I beseech you to accept of this Present, (which I hope shall not be the last neither) as a Tribute from the Hand of,

P. S. To the Reader.

Your Lp's most Obedient,

and most Obliged Servant.

Jacob Curate.

P. S.

P. S. To the Reader.

THE Reader must be here given to understand, that in exposing this Gallymaufry of Enthusiastick Zeal, Farce and Nonsense, the Publisher had no design, upon the lashing either of Persons, or Opinions, any further, than to shew the World the Folly, the Misery, and the Danger of False Prophets, and Blind Guides: In which case, there needs no other Argument, than the very History of the Age we live in: The Reader should do well to have a care too, not to make a Sport and Merriment of so Tragical a Judgment, as ought rather to move Men to the Solemnity of a Repentance in Tears and Sackcloth; for the Foolishness of this Liberty, is no excuse for the Wickedness of it. Under these precautions, the Reader will be so wise, as not Laugh, where he should Cry.

SECT. I.

The true Character of the Presbyterian Pastors and People in Scotland.

OUR Blessed Saviour, in his Sermon on the Mount, bids us beware of False Teachers; and tells us, That by their Fruits we may know them: Such Fruits are not open and publick Scandals, for then the simple Multitude (that measure Religion by the Sound and not by the Sense) could not so easily be deluded by them. It must be acknowledged, that the End of Preaching, should be the Edification of the Hearers; the Design of it being to perswade Men to Piety towards God, and Charity towards one another, and to draw the Image of God upon the Souls of Men. But it will appear from what follows, That the Scotch Presbyterians Sermons have no such tendency; for the Preachers themselves (who would have the World believe, that they only are the Powerful and Soul-refreshing Gospellers) have not been industrious to draw the likeness of God upon the Hearts of their Hearers, but meerly to impress their own Image there; that is, they labour'd not to make good Christians, but rigid Presbyterians.

That I may not be thought to assert this without ground (for I would not slander the Devil) I shall first give you the true Character of the Presbyterian Pastors and People. 2. I shall lay before you some remarkable Passages taken out of their own Printed Books, to confirm this Character. 3. Some special Notes (written from their own Mouths) as they preach'd them under the happy Reign of K. Charles II. and since the late Revolution. Lastly, I shall give you some taste of that Extemporary Gibberish, which they use instead of Prayer, and for which they have justled out, not only all the Liturgies of the Pure and Primitive Church, but even the Lord's Prayer it self, because it is an evident Argument and Pattern for

Christians praying in a set Form; and in all this I shall say nothing but what I know to be true, and what I am ready to make appear to be so, upon a fair and free Tryal, if that may be had where *Presbyterians Rule*.

In the first place, then, I am to give you the true Character of *Presbyterian Pastors and People*. I shall begin with the People, for they are truly the Guides, and their Pastors must follow them, whom they pretend to Conduct. For the Preachers of the New Gospel, knowing that their Trade hath no old nor sure Foundation, they are forced to flee to this new and unaccountable Notion, that the Calling and Constituting of Ministers is in the Power of the Mob: Now the World knows by too long and sad Experience, that their Mobile is not led by Reason nor Religion, but by Fancy and Imagination; so that we may be sure when the Election of Ministers is put in their hands, they will chose none but such as will readily soothe and indulge them in their most extravagant and mad Humors: What Ministers can be expected from the choice of a People void of common Sense, and guided by irregular Passions, who torture the Scripture, making it speak the Language of their deluded Imaginations. They will tell you, that ye ought to fight the Battels of the Lord, because the Scripture says in the Epistle to the *Hebrews*, *With out shedding of Blood there is no Remission*. They are generally Covetous and Deceitful; and the Preaching they are bred with, hath no tendency to work them into the contrary Virtues. They call Peace, Love, Charity, and Justice, not Gospel, but dry Morality only. I had once very great difficulty to convince one of them, that it was a Sin for him to cheat and impose upon his Neighbour in Matters of Trade, by concealing the faults of his Goods from the Buyer. He ask'd my Reason: I told him, because he would not wish one to deal so with himself. *That is* (said he again) *but Morality; for if I shall believe in Christ, I shall be saved* I ask'd him, Was not this Christ's saying, *Whatsoever ye would that others should do unto you, that do you unto others?* Yes, he said, that was good, but that Christ, because of the hardness of the Jews Hearts spake very much Morality with his Gospel. The poor Man spoke as he was taught and bred in the Conventicles; for it will be very long e're they hear a Sermon upon just Dealing, or Restitution of ill-gotten Goods; and who knows not that despising of Dominions, speaking evil of Dignities, and rising in Arms against the Lord's Anointed, is with them but fighting the Battels of the Lord. One *George Flim*, in the Parish of *Smalholm*, in the Shire of *Teviotdale*, was look'd upon as a
very

very great Saint among them; and yet out of Zeal against the Government, he kept a Dog whom he named *Charles*, after the King; and a Cat which he named *Katherine*, after the Queen; and another Dog whom he named *Gideon*, after the Minister of the Parish. They are a People that will not Swear in common Discourse for a World, yet they never scruple before a Judge, any Perjury that may seem to advance the Cause, nor stand in their ordinary Dealings to cheat for a Penny; nay, Murther it self becomes a Virtue when the Work of the Covenant seems to require it; and the New Gospel which they profess, is so far from condemning Lying, Cheating, Murther and Rebellion, when committed to fulfil the Ends of the Solemn League, that many of these whom they reckon Martyrs, have at their Execution gloried in these Crimes, as the sure Evidences of their Salvation.

Morality being thus discountenanced by the generality of that Party, the poor People are thereby look'd up in a Cell of Ignorance. This did clearly appear, when the Laws, in the former Government, discharged Conventicles, the People being brought thereby home to the Churches: When the Ministers began to catechise them in the Principles of the Christian Religion, they found them grossly ignorant; for when they were desired to repeat the Creed, Lord's Prayer, and Ten Commandments, they told they were above these Childish Ordinances; for if they believed in Christ, they were certainly well: And yet these Ignorants would adventure to pray *Ex tempore*, and in their Families to Lecture upon the most mysterious Chapters of *Ezekiel*, *Daniel*, or the *Revelation*. A grave and good Minister told me, That upon a certain Occasion he desired a very zealous She-Saint to repeat the Creed: And that she return'd this Answer, *I know not what you mean by the Creed. Did not your Father* (says the Minister) *promise to bring you up in that Faith?* Indeed did he not, (said she:) for, *I thank my Saviour, that Superstition was not in my Father's Time. What then was in your Father's Time?* (said the Minister.) *It was* (said she) *the holy Covenant, which you have put away? Whether was it the Covenant of Works, or Grace?* (said the Minister.) *Covenant of Works!* (said she,) *That is Handy-Labour: It was the Covenant of Grace, which was made with Adam, and which all of you have put away.* At Night she went home, and a Number of the sighing Fraternity flocked after, pretending to hear her pray: their Family-Exercise being ended, she told them the Conference that passed betwixt the Curate and her; and they all concluded she

had the better, and that he was certainly more than Match for the ablest Curate in that Country.

Generally their Convicticles produced very many Bastards, and the Excuses they made for that, was, *Where Sin abounds, the Grace of God super-abounds*: There is no Condemnation to them that are in Christ. Sometimes this, *The Lambs of Christ play Sports together*: To the Pure all things are pure. Nay, generally they are of Opinion, that a Man is never a true Saint, till he have a sound Fall, such as that of David's with Bathsheba: The following Narration of a well known Truth shall serve for instance.

A Party of King Charles the Second's Guards being sent to apprehend to Mr. David Williamson (one of the most eminent of their Ministers now in Edinburgh) for the frequent Rebellion and Treason he preached then at Field-Meetings; and the Party having surrounded the House where he was, a zealous Lady, Mistress of the House, being very solicitous to conceal him, rose in all haste from her Bed, where she left her Daughter of about Eighteen Years of Age; and having dressed up the holy Man's Head with some of her own Night-Cloaths, she wittily advised him to take her place in the warm Bed, with her Girl; to which she modestly and readily consented; and knowing well how to employ his Time, especially upon such an extraordinary Case, to propagate the Image of the Party, while the Mother, to divert the Troopers Enquiry, was treating them with Strong Drink in the Parlour, he, to express his Gratitude, applies himself with extraordinary Kindness to the Daughter; who finding him like to prove a very useful Man in his Generation, told her Mother she would have him for her Husband: To which the Mother, though otherwise unwilling, yet, for concealing the Scandal, out of Love to the Cause, consented when the Mystery of the Iniquity was wholly disclosed to her. This whole Story is as well known in Scotland, as that the Covenant was begun, and carried on by Rebellion and Oppression.

Nor was the Actor, who is at (this day) one of the chief Props of the Cause, more admired for his extraordinary Diligence and Courage in this Matter, than for his excellent Invention in finding a Passage of St. Paul's, to prove, that the Scandal of this was very consistent with the State of a Person truly Regenerate: Merely, *Joakim*, said he, *and this*, with St. Paul; *I have a Law in my Members, working against the Law of my Mind, and bringing me and Carrying into the Law of Sin, which is in my Members.*

*He was but
last Year
sent to A-
gent their
Affairs at
Court.*

Members. Now, according to the Gloss which that whole Party puts upon this Scripture, saying, that *St. Paul* here speaks of himself, and does not personate an Unregenerate Man, this Defence of *Williamson's* must be allowed to be good; as also, that the height of Carnality is consistent with the greatest Grace. Even so the Hereticks in *St. Peter's* Days wrested some things, hard to be understood, in *St. Paul's* Epistles, to their own Destruction.

There was among them a married Woman, near *Edinburgh*, who had paid several Fines for not going to Church, yet scrupled not to commit Adultery with one of the *Earl of Marr's* Regiment, and the fellow himself that was guilty, told some of detestation to their damnable Hypocrisie, that the vile Woman had the Confidence, in the time of her Abomination, to say to him; O you that are in *Marr's* Regiment! But you be pretty able Men, but yet ye are great Covenant-breakers: Alas, few or none of you are really, I am sure, as true as I am. There are very many Instances of this nature, but I shall only add some more, which was told me by a Gentleman of good Reputation and Credit, who himself confessed to me, with Regret, that in the Heat of his Youth he had been guilty of the Sin of Fornication with a Gentlewoman of that holy Sect: He says, That being with her in a Garret, and she hearing some body come up Stairs, she said to him, Ah, here's my Aunt, I must disguise as I can to divert her. Upon which, she fell a whining and howling aloud, as these People use to do at their most private Devotions; Ob, do believe, so believe! Ob, so have Experience! said she. And by that means she diverted her Aunt's farther Approaching, who instantly retired, commanding her Niece's Zeal and Devotion. The Gentleman conceals the Woman's Name, out of regard to her Honour, and his own, begs pardon for the Sin, and tells it only to discover the abominable nature of their Hypocrisie.

They are generally deluded by Persons that have but Specious Pretences to Godliness. And such is the force that a loud Voice, and a whining Tone, in broken and smother'd Words, have upon the Animal Spirit of the Presbyterian Rabble, that they look not upon a Man as endued with the Spirit of God, without such Crying, and Deformity of Holiness. A Person that hath the Dexterity of Whining, may make great Congregation of them weep with an Ode of *Change*, on the Ode of *Change*.

gil, especially if he can but drive a little, either at Mouth, or Eyes, when he repeats them. And such a Person may pass for a Soul-ravishing Spiritualist, if he can but set off his Nonsense with a wry Mouth, which with them is called, *A Grace pouring down Countenance*. The Snuffing and Twang of the Nose, passes for the Gospel-sound; and the Throwings of the Face for the Motions of the Spirit. They are more concerned at the reading the Speeches of their Covenant Martyrs, yea such Martyrs as died for Rebellion and Murder, than in reading the Martyrdom of St. Stephen, or any of his Followers. A Sermon of meer Railing and Nonsense will affect them more than Christ's Sermon on the Mount; and no wonder, for all they do is to affect the Passions, and not the Judgment.

One Mr. Daniel Douglass, an old Presbyterian Preacher in the Mers, a simple Man as to the World, yet of more Learning, Ingenuity and good Nature than most of them; he was not long ago preaching before the meeting of his Brethren, and analysing a Text Logically, and very remote from vulgar Capacities, yet so powerful and melting was his Tone and Actions, that in the Congregation he spies a Woman weeping, and pointing towards her, he cries out, *Wife, what makes you weep? I am sure thou understandest not what I am saying; my Discourse is directed to the Brethren, and not to the like of you; nay, I question whether the Brethren themselves understand this that I am speaking.*

Several instances can be given of their strong delusions; this is none of the least, that they take it for a sure Evidence upon their Deaths-beds, that it's well with them, because they never heard a Curate in their life time. For an indulged Presbyterian, who is the Author of the *Review of the History of the Indulgence*, tells us thus much, Page 527, and Page 528, *That some of the leading People among the Presbyterians, were of Opinion, that Baptism by Episcopal Ministers is the Mark of the Beast; and the bearing of them as unlawful as Fornication, Adultery, or the worshipping the Calves of Dan and Bethel;* And I think that a Curate can tell no worse tale of them, than this, which a Presbyterian himself owns and declares to the World in Print.

I cannot here pass by what happen'd a few Years ago, in the Parish of *Tindrum* in the *South-west*; a Person that was Executed for Bestiality there, in his Prayers bless'd God, that for a long time he had heard no Curate preach; at which the Hearts of some Presbyterian Saints began to warm with Affection to him, and ex-
press

prest so much Charity, that upon that account they doubted not but that he might be saved; and were sorry that he was not allow'd to live, because of the good that such a zealous Man might have done.

It is a well known truth in the Parish of Teviotdale, that two or three sighing Sisters, coming to a Man in Prison, the Night before he was burnt for Beastiality; the wholsomest Advice they gave him was this, *O Andrew, Andrew, Andrew, all the Sins that ever you committed are nothing to your hearing the cursed Curates; if you get Pardon for that Sin, Andrew, all is right with you.*

A young Woman in Fife, Daughter to a Presbyterian Preacher there, reading that of St. Peter, *Christ the Bishop of our Souls*, blotted out the word (*Bishop*) and in the place thereof inserted *Presbyterian of our Souls*. And by the same Spirit of Biggotry, one of her Zealous Sisters in the same Family, tore every where out of her Bible the word *Lord*; Because, said she, *it is polluted by being applyed to the Profane Prelates.*

Instances of their Madness and Delusions might swell into an huge Volume, but I shall only mention two or three which are commonly known. What greater Instance of Delusion, than that Seven or Eight thousand people should be raised to Rebellion at *Boswell-Bridge*, from labouring their ground, and keeping their Sheep; and that by Sermons assuring them, that the very Windlestraws, the Grass in the Field, and Stars in Heaven would fight for them: And that after the Victory they should possess the Kingdom themselves. *O it's the promis'd Land, and you Israelites shall inherit it*; but in this they found their Preachers to prove false Prophets. After their Defeat, a Gentleman told me, that going to view the Field, where the Battle was fought, he saw one in the Agony of death, crying out, *Ah, cheated out of Life and Soul*: The Gentleman inquired what he meant by that Expression, *Ah* (said he) *our Preachers, our Preachers, they made us believe, that as sure as the Bible was the Word of God, we should gain the day, for that the Windlestraws should fight for us.*

About the same time a person of Quality returning from the West, with some of the King's Forces, being necessitate to lodge in a Country House, where there was but one Woman, and she with Child; for the Men and all that were able to run, had fled out of the way. The Nobleman encouraged the poor Woman, desiring

desiring her not to be afraid; sent one upon his own Horse for a Midwife and other Women to attend her. The poor Woman surprised and encouraged with this unexpected kindness, began to talk more freely, and said, Sir, I see you that are Kings-men are not so ill as we heard ye were; for we heard that it was ordinary for you to rip up Women with Child; but pray will you tell me, Sir, what sort of Adversaries are y^r Bishops? They are, said he, very good Men; and they are chosen out from among the Clergy to oversee the rest of the Ministers. But are they, says she, shadow like other Men? Why ask you that, said he? Because our Preachers made us believe, the Bishops were all Cloven footed. There is scarce one of an hundred among the Presbyterian Vulgar, that will be either reason'd or laughed out of the strange Opinions they have of Bishops; as particularly that they will not suffer Witches to be burnt, because (as they alledge) every Bishop loses five hundred Marks Scots, for every Witch that's burnt in his Diocess. Nay, the generality of the Presbyterian Rabble in the West, will not believe that Bishops have any Shadows, as an earnest of the Substance, for their opposing of Covenant-work in the Land.

I shall add but one Instance more of the silliness of the Presbyterian People; and that is of a certain person well known both in the North and South of Scotland, for being not a degree and an half from an Idiot, and to be a Man that can scarcely read an English Book. This person takes on him to be a Preacher, and among Presbyterian People has procured a great esteem to himself for a wonderful and rare Gospeller, for having not the least degree either of natural or acquir'd Parts; they therefore conclude him to have a large stock of Grace, and to be a most Heavenly Man. He immediately is to the Adversaries, where he was never known before, and lodging on a Saturdays Night in a Country-town, he caused to call in the good people in the Town to Prayers. Immediately the House was fill'd with a Crowd, then he lectures to them on the first of Ezekiel, and he told them, that the Wheel spoken of in the Sixteenth Verse, was the Antichrist, and the Wheel in the middle was the Bishops and the Curates; For (says he) here's a Wheel within a Wheel, just so the Curates are within the Bishops, and both of them within Antichrist. Then the Wheels are (says my Text) lifted up; even so, Beloved the Bishops and Curates are lifted up; lifted up upon Coaches with four Wheels, just as Sathan lifted up Christ to the Pinnacle of the Temple, but God will take the Hammer of the Covenant in his own Hand; and knock down these proud Prelates, and break all their Coaches

Coaches and their Wheels to pieces, Beloved, and lay the Curates on their Backs, so that they shall never rise again; for the Prophet says here, that when they went they went upon their four sides, and they returned not when they went, Beloved: That you may see it very plain and clear; for though they may go out and persecute God's own Covenant-ed People, yet they shall return falling upon their Broad-sides, and get such a fall that they shall never be able to stand or return to persecute the Godly, so long as they go upon their four sides, and are lifted up upon four Wheels. The People said, They never heard such a sweet Tongue in a gracious Mans head. He spoke much against those that took an Indulgence from K. James. The next day he told them that the Episcopal Minister in the Parish was his Cousin, therefore he would go to Church, and hear how he could Preach. Truly, Sir, (says the People) *we shall go along with you wherever you go, albeit it be our ordinary to go to the Meeting-House in the Parish.* And that same very day he brought all the Dissenters in the Parish to the Church. The People intreated him to deal with the Minister to turn Presbyterian, and promised to desert the Meeting-House Preacher, whom they ordinarily heard, and to hear the Episcopal Minister upon his Conversion. He promised to deal very seriously with him: For that purpose, the next day he came to the Minister's House, and after a few Sighs and affected Groans, he expostulates thus, *Dear Cousin, What makes you own perjur'd Episcopacy? What have you to say against that Office?* replies the Minister. *I have many Arguments,* said he, *and one I am sure you can never answer; and you will find it in Psalm xlv. vers. 1. My heart enditeth a good thing. Now is not this,* says he, *a plain Argument against Bishops? for when will they endite good things?* The People wondered that the Minister could not be perswaded by so clear an Argument, and said, *Poor Soul, his Heart is hardened, he has not Grace enough to believe and be Converted.* This Account is proved before very many famous Witnesses in the City of Edinburgh. All I have told of them is Truth, but the hundred part is not told. You may judge of the Tree by these Fruits; and what a delicate Set of Reformers we have at this time in the West and South of Scotland.

I come in the next place, to give you a true Character of their Preachers. And truly, to be plain, they are a Proud, Sore, Inconversable Tribe, looking perfectly like the Pharisees, having Faces like their horrid Decree of Reprobation. They are without

Humanity, void of common Civility, as well as Catholic Charity, so wholly enslaved to the Humours of their People, that they give no other Reason why they converse not with Men of a different Opinion, but only that their People would take it very ill if they should. However, I fear there is something in it more, and that is, lest their Ignorance should be discover'd; for it's certain, they have as little Learning as good Natures; and we have both felt and seen, that that is next Neighbour to none at all.

They have their Souls cast into a different mould from all Christians in the World. There is no Church but they differ from, both in Worship and Practice: They have quite banish'd the use of the Lord's Prayer, and what ridiculous stuff they have soited in for it, shall be told in its proper place. The smoothest reason that they alledge for their forbearing it, is, That the use thereof is inconvenient. This is Dr. *Rule's* own Reason in that pretended Answer he has published to the Ten Questions concerning Episcopal and Presbyterian Government in *Scotland*. Their famous Preacher *James Kirkcaldy*, when one of the Magistrates of *Edinburgh* enquired why they did forbear the publick use of the Lord's Prayer? told downright, Because it was the badge of the Episcopal Worship. I doubt not but many have heard long ere now of a Conference that past betwixt my Lord B. . . . and a ruling Elder in the North. In short it is this; Five Presbyterian Preachers last Year, appointed themselves Judges, to purge two or three Dioceses in the North. They took to assist, or to accompany them, some whom they call Ruling-Elders, one of whom entreated my Lord B. . . . to further with his help the happy and blessed Reformation, particularly by giving in Complaints against Ignorant, Scandalous, and Erroneous Ministers; that the Church of God might be replenished with the Faithful: Truly then (saith my Lord) there is one whom I can prove to be very Antichristical, Ignorant and Scandalous. At which the Ruling Elder began to prick up his Ears; And pray you, Sir, (says he) who is the Man? Indeed (says my Lord) I will be free with you, it is Mr. James Urquhart, one of your own Preachers, who is come with you now to sit as a Judge upon others; and by Witnesses of unquestionable Honesty I can make it appear that he said, If ever Christ was drunk upon Earth, it was when he made the Lord's Prayer. And I appeal to your self, who are a Ruling-Elder, whether or not this be Blasphemy? Some other things of scandalous Nature I can prove against him. O but (says he) we are not come here to judge our Brethren, our Business is with the Curates.

It is ordinary to hear their People say, That if Christ were on Earth again, he would think shame of that form, that they could make better themselves, and that he was but young when he compos'd it. All which Blasphemies must needs be the Effects or Consequent of what they hear from their Preachers. And as for the Apostles Creed, it is not so much as once mentioned at the Baptizing of Infants; for all that they require at Baptism, is, That the Father promise to breed up the Child in the Belief of the *Westminster* Confession of Faith, and that he shall adhere to all the National Engagements laying on them to be *Presbyterians*. *

* Though
Mr. Rule,

who defends the New Gossellers by denying their Prints, and by palpable Untruths, seems to dispute this in his Second Vindication of his Kirk. Yet much honest Presbyterians affirm it, and glory in it: Vid. Covenants with acknowledgments of Sins and Engagement to Duties, renewed at Leithmahagel. 1688. Et Hinc let loose.

Here I cannot forget what Mr. John Dickson, Preacher in the Meeting-House at Kells, said once in a Sermon; *Ask* (said he) *an old dying Wife, if she hath any Evidence of Salvation; she will tell you, I hope so; for I believe the Apostles Creed, I am taken with the Lord's Prayer, and I know my Duty to be the Ten Commands. But I tell you, Sir, these are but old rotten Wheel-barrow, to carry Souls to Hell. These are Idols that the false Prelates and Curates have set up, to obstruct the Covenant and the Work of God in the Land.*

For reading the Scriptures in Churches, they have abolished that with the rest; and in place thereof, he that raises the Psalm reads the Sermon that was preach'd the Sabbath before: And for the Gospel Hymn, called the *Dokology*, or *Gloria Patri*, they reject that as a superstitious Prelatical Addition to the Word of God. A certain Maid being lately Catechised by one of these Preachers, the first Question he propos'd to her was, *Maggy, Now what think you are the Saints doing in Heaven? I know not, Sir: O Maggy, that is a very easie Question, answer it, Maggy: I think then* (said she) *they are doing what in Heaven which ye will not let us do on Earth: What is that, Maggy? says he. They are singing Glory to the Father, Son, and Holy Ghost, Sir. Now that is your Mistake, Maggy, (said he) for there's no such malignant Songs sung there; you have been quite wrong taught, Maggy, the Curates have deceived you, Maggy.*

They have no distinguishing Garb from Lay-men, and yet they took upon them to admonish the King's Commissioner in their last Assembly, for wearing a Scarlet Cloak; and told him plainly, That it was not decent for his Grace to appear before them in such

a Garb; upon which my Lord told them, *That he thought it as undecent for them to appear before him in gray Cloaks and Cravats.* When the Church of Arrol was last Year made vacant by the Expulsion of the Reverend and Learned Doctor Nicolson, the Elders and Heritors there, whereof many were Gentlemen of the best quality, met together, that according to the present Law and constant Practice of the *Presbyterians* they might chuse and call another Minister to be their Parson; after they had unanimously agreed, and sign'd, and sent a formal Legal Call to Mr. Lisk, a Person of indisputable Qualifications for the Ministry, in which he has been employ'd with great Reputation for several Years in the North, and one who has given signal Evidence of his good Affections to their present Majesties; my Lord Kinnard, Chief Heritor, went with the rest to signify their Calling of Mr. Lisk to the Presbytery; at my Lords entering into the place where the Presbytery was sitting, they ask'd if they were the Ministers of the Presbytery; *Do not you see that we are?* said the Moderator. My Lord replied, *That by their Garb no Body could know them, and that their Spirit was invisible.* Now whether it was for this Jest, or because they knew Mr. Lisk to be Episcopal in his Judgment, I know not; but this I know, that these grave New Gospellers, rejected the Call, in despite both of the Heritors and of their own Law, brought in a Hot-headed Young-man of their own Stamp and Election. However, that they use no distinguishing Garb, must be acknowledged to be very congruous; for truly they are but Laicks, and it will surpass all their Learning, to prove that they are Ministers of Jesus Christ, but merely Preachers sent and call'd by the People, who are generally but very ill Judges of Mens Qualifications for the Ministry; hence their constant and vast Heats and Divisions about their calling of able Men. The Mobile ordinarily take their Measures only from the Appearances of things; and indeed a *Presbyterian* Preacher's Out-side is not his worst, for they appear commonly, though in Lay garb, yet in Sheeps-clothing; but as we have often formerly, so do we now, feel that they are inwardly nothing but ravenous Wolves.

Now as to their Sermons (which is the main design of this Paper) they are still upon the Government and the Times, preaching up the Excellency of their Kirk-Government, which they call Christ, the Crown, Scepter, and Government of Christ. This was an old Custom among them to preach up the Times, and the neglect thereof they call'd sinful Silence. When in the former Confusi-

Confusions of the State they violently intruded themselves and usurped the Government of the Church, which they never had in settled Times. In those days at a publick Synod they openly reprov'd one Mr. *Lighten* for not preaching up the Times. *Who* (saith he) *dost preach up the Times?* It was answer'd, *That all the Brethren did it.* Then (says Mr. *Lighten*) *if all you preach up the Times, you may allow one poor Brother to preach up Christ Jesus and Eternity.* But this was never, nor is like to be, the Design of their Sermons; for, trace them in their Politicks, Morals, Mysticks, and Metaphysicks, you shall find them Selfish, Singular, and full of Nonsensick Rhapsodies. These perhaps may seem hard Words, but an *Ethiopian* must be painted black, and that's no fault in the Painter.

For their Politicks, there is no Government under the Sun could tolerate them, if they but act in other Nations as they have done in Scotland since their Intrusion there; to instance but in our Times, Did not Mr. *Cargill*, one of their celebrated Preachers, Excommunicate all the Royal Family, the Bishops and Curates, and all that should hear them and adhere to them? They, indeed, that affect the Name of Sober *Presbyterians* disown'd these Hill-men, particularly because they refused to join with them in thanking King *James* for the Toleration, which he granted to them. And yet such is the disingenuity of these who would be called Sober *Presbyterians*, that they cry out, that they suffer'd Persecution; whereas it was the *Cameronians* only, whom they disown, that did suffer any thing: For these others were settled in Churches by an Indulgence granted by the King. Against which Indulgence, all the Sufferers, like true *Presbyterians*, gave their Testimony, calling it a meer brat of *Eraastianism*. What Government could tolerate such Ministers as *John Deckson*, whom I named before, who in a Sermon preached by him in the Parish of *Gallashiels*, declar'd, *That it was all one to sacrifice to Devils, as to pay Cess to King Charles.* The Author of the Review of the History of Indulgence, one of the sober sort of *Presbyterians*, tells, Page 610, the same of a Preacher of his Acquaintance.

I shall say no more of their Sentiments concerning Government, but only refer the Readers to their printed Acts of General Assemblies, and to those Covenants which themselves have Printed, often Subscribed and Sworn, and which are now again, for the benefit of Strangers, published in that excellent Vindication of King *Charles II.* his happy Government in Scotland by Sir *George Mac Kenzie*,

in which it's evident, that they plainly renounce Monarchy and all Power, but that of the Covenanted Kirk.

As to their disposition to live peaceably, I appeal not only to their Principles vented in these Covenants and Acts of their general Assemblies, but also to the many private Murders, and open Rebel-
 lions which they have been guilty of under every Reign, since their first entry into *Britain*. Even in our own days, since 1686, they have raised no less than three formidable Rebellions; besides many lesser Insurrections and Tumults, wherein many Christians have suffered. With what Violence did they flee to Arms, and persecute all who were not of their Party, upon the occasion of the late Revolution! when, if it had not been for their indiscreet and fiery Zeal, this Kingdom might have been happily united to England: But whatever Advantage such an Union might have brought to the Church and State, yet because it seemed to have no good Aspect to the Covenanted Cause, therefore the motion of it, though offered, was industriously resisted, and that opportunity, which we can hardly hope to recover, quite lost. Nay, under the present Government, for which they in the beginning pretended to be so zealous, 'tis well known over all the Kingdom, that they were last Year contriving by force, without any regard to Authority, to have the Solemn League renewed, and imposed after the old manner, upon all Men, Women and Children; and in order to this good end, many Thousands of them, at Field-meetings in the Well, convened after their ordinary way, with Bibles and Musquets, Psalm-Books and rusty Swords, and subscribed a new Association for raising of Men, Horse and Arms, to advance the Old Cause, re-purge the holy Kirk, and make a thorough Reformation in the Land. But I shall take occasion by and by to give you some later and more evident Instances of their Neglect and Contempt of their present Governors.

In the next place forsey them in their Learning, and you shall find that it lies only in the Study of some *Anti-Arminian* Metaphysics, and in the practical Divinity they pretend to draw from the Heads of Election and Reprobation, whereby they preach Men out of their Wits, and very often into Despair and Self-Murder. It's generally known, that *Joseph Brodie*, Preacher in *Forreth* in the time of the late Presbytery, did in the presence of a very Learned and Eminent Person, take occasion in the Pulpit to speak of a poor Man, who was then in such a desperate Condition, that it was judg'd necessary to bind up his Hands, lest otherwise he should cut

his own Throat; as he continually threaten'd; of this desperate Wretch the pious Preacher above-named pronounced thus: *Sirs, this is the best Man in my Parish, would to God ye were all like him; he does truly fear Reprobation, which most of you are not aware of.*

There is a common printed Pamphlet compos'd and published by a Presbyterian Preacher; concerning one *Bessie Clarkson*, a Woman that lived at *Dunmark*, who was three Years in Despair: or to speak in their Cant, *Under Exercise*. Whosoever reads that Pamphlet will find, that the poor Woman's Disemper proceeded only from their indifferet Preaching, representing God as a cruel, severe and unmerciful Being. It is known in the Shire of *Teviotdale*, that Mr. *William French* murder'd the Bodies, as well as Souls, of two or three Persons with one Sermon; for, preaching in the Town of *Edinburgh* to a great Congregation, he said, *There are two thousand of you here to day, but I am sure Four score of you will not be saved; upon which, Three of his ignorant Hearers, being in Despair, dispatched themselves soon after.* And lately in *Edinburgh* Mr. *James Kirkton*, (the everlasting Comedian of their Party) one of their famous Preachers in that City, praying publicly for a poor Woman much troubled in Spirit, said, *A wholesome Disease, Good Lord, a wholesome Disease, Lord, for the Soul.* *Alas,* said he, *few in the Land are troubled with this Disease. Lord, grant that she may have many fellows in this Disease.*

Not only do they make their People distracted with such desperate Doctrine as this, but moreover they incourage them in direct Impieties. Mr. *Selkirk* preaching at *Musselburgh* expressed himself thus, *God sees no Sin in his Chosen; Now, Sirs, be you guilty of Murder, Adultery, Bestiality, or any other gross Sin, if you be of the Election of Grace there is no fear of you, for God sees no Sin in his Chosen covenanted People.* And this is consonant to an expression of Mr. *Samuel Rutherford's* printed Letters, *Hellsfull of Sins cannot separate us from Christ.*

In the Parish of Mr. *Macmah*, Minister of *Leswade*, some of those who were lately the most active in persecuting and driving him from his Residence (even after he had the Privy Council's Protection, and a Guard assign'd him for his defence) have since suffered violent deaths; two of them prevented the Hangman's pains by becoming their own Murthurers. When the Earl of *Lauderdale* and Sir *George Mackenzie* died last year much about one time, the party who pretend to unridle all the most secret Causes of God's Providence, call'd their Deaths a visible Judgment, for their being Enemies to the good Cause, altho it be well known that both these

honorable

honorable Persons died of a natural Death, in a good Age, being both of them worn out with their great diligence in their King and Country's Service (perhaps, indeed, their days were shortened, by seeing such Firebrands able again to force themselves into the Church, as had before ruin'd both it and the State, and were the Scandal of Christianity, as well as Disgrace of their Nation.) But when these abovenamed Self-Murderers of the Parish of *Leswade* had divided *Judas's* death betwixt them, the one hanging himself, the other ripping up his own Belly, till all his Bowels gushed out: the *Presbyterian* Preacher in that Parish, holding forth next Sunday, was so ready of Invention as to find Arguments from thence for the Confirmation of the good Cause: *Ah Sirs*. (says he) *nothing has befallen these Men but what God had from Eternity decreed; and I can tell you, Sirs, why he decreed it, indeed it was even because they had gone sometimes to hear the graceless Curates. Ah, Sirs, ye may see in this Judgment the danger of that Sin; beware of hearing Curates, Sirs, you see it's a dangerous thing, Sirs; but I'll tell you more yet auncient this, Sirs, this is a plain proof, that the Gospel has not been preached in this Parish these twenty eight years, for in all that time you have not heard so much as of one that had a tender Conscience like these men; but now when we begin again to preach the Gospel, it's so powerful, that it awakes men Consciences, and pricks them so at the heart, that they cannot hear it, nor live under it.*

And now I leave the World to judge, whether this sort of Learning and manner of Preaching doth not stand in diametrical opposition to all Religion and Reason, and does not in its Tenures and Effects appear to be indeed the Doctrine of Devils, and another Gospel; and yet by it our Rabble Reformation has been wrought. All true and solid Learning, particularly Antiquity, is decayed by them, because in it there is no vestige, no not so much as any shadow of *Presbytery* to be found; to preach Peace and Righteousness (tho that be the design of the Gospel) yet since it does not answer the Ends of the Covenant, it must be condemn'd as temporizing, time-serving, and the pleasing of Men more than God, who, they are sure, can never be pleas'd but in their Covenanted way.

Morality with them is but old, out-dated, hearthenish Virtue, and therefore such a Book as *The Whole Duty of Man* is look'd upon with wonderful contempt by them: *Frazer of Bray*, one of the greatest among them, professes downright, that there is no Gospel nor any reliſh of it in that Book, and that *Aristotle's Ethics* have as much true Divinity as that Book hath. And *John Vetch of Woolstribbers* lays,

says, That that Book is too much upon Moral Duty. A certain Lady of their Stamp, getting it once into her hands, and hearing that it was a moral Book, done by an Episcopal Divine, she made a Burnt Offering of it, out of her great Zeal against Episcopacy and Morality. Mr. *Macquire*, one of their celebrated Professors and Preachers, in his Preface to *Brown's* Book, intituled *Christ the Truth, Way, and Life*, calls the People that are taken up with the *Whole Duty of Man*, or any such Books, a *Moralizing*, or rather, says he, a *Muddizing Generation*.

The most of their Sermons are Nonsensick Raptures, the abuse of Mystick Divinity, in canting and compounded Vocables, oftentimes stuffed with impertinent and base *Similes*, and always with homely, coarse, and ridiculous Expressions, very unsuitable to the Gravity and Solemnity that becomes Divinity. They are for the most part upon *Believe*, *Believe*; and mistaking Faith for a meer Recumbency: they value no Works but such as tend to propagate *Presbytery*. When they speak of Christ, they represent him as a Gallant, Courting and Kissing, by their fullsome, amorous Discourses on the mysterious Parables of the *Canticles*; and making Christ and his Gospel to be their own Kirk Government; they have quite debased Divinity, and debauched the Morals of the People: This is evident, not only from their manner of Preaching, but also from their way of writing most of their Books, whereof some Instances shall be given in the next Section.

Some of them have an odd way of acting in the Pulpit, personating Discourses often by way of Dialogue betwixt them and the Devil. Such ways were of old familiar to the Monks, as appears from Monsieur *Claude* in his Second part of the *Defence of the Reformation*, Chap. 10. where he vindicates *Luther* from an Aspersion cast upon him by the Church of Rome. For, say the Papists, *Luther* professeth in his Writings, that he had a Conference with the Devil concerning the Mass, and that the Devil accused him for being an Idolater. To which *Luther* answers, That he was then in Ignorance, and that he obey'd his Superiours. Hence the Papists conclude, that *Luther* was the Devil's Scholar. But Monsieur *Claude* lets them see, that *Luther* spoke in a Monkish Stile, and that the Stile of the Covenant did represent Conflicts betwixt the Flesh and Spirit, as personal Exploits with the Devil: To prove this, he instances St. *Dominick* who says, That he saw the Devil one Night, in his iron Hands carry a Paper to him, which he read by the light of a Lamp, and

told it was a Catalogue of his sins, and the sins of his Brethren; upon which S. *Dominick* commanded him to leave the Paper with him, which was done accordingly: and afterwards he and his Brethren found cause to correct something in their Lives. All that is said for this, is, that it is a Romantick Stile proper to the Monks, and all that is meant thereby is this, that the Devil could lay such Sins to their charge, and their Consciences did smite them, therefore they corrected what they found amiss. But such a Stile did create wrong Ideas in the Literal Interpreters of such Narrations: And it is like, some of our Reformers reading Books of this nature, either thought such Apparitions real, or that they affected the Stile; for it is reported of Mr. *Robert Bruce*, one of our Scotch Reformers, that having studied the Civil Law, and going one day to the Colledge of Justice, to pass his Tryals in order to commence Advocate, he said, That he saw a great Gulph in the Close or Court of the Parliament-House, like the mouth of Hell, and this diverted his entrance into the House; upon which he gave over the Study of the Law, and appllied himself to Theology. Whether the thing was literally true, or whether the man had a disturbed Imagination (as good men may have) or whether he affected the Stile of the Convent, and meant thus much by it, That the Employment of a Jurist was dangerous, and apt to lead men into such Temptations as he feared might be too strong for him, I know not which to conclude; but this I am sure of, That one Mr. *Thomas Hogg*, a very popular Presbyterian Preacher in the North, asked a Person of great Learning, in a Religious Conference, Whether or not he had seen the Devil? It was answered him, *That he had never seen him in any visible appearance: Then I assure you* (saith Mr. Hogg) *that you can never be happy till you see him in that manner; that is, untill you have both a personal Converse and Combat with him.* I know nothing more apt to create a more religious madness in poor well-meaning People, than this sort of Divinity, in which our Presbyterians have quite out-done the senseless old Monks.

Their Principles and Doctrine being, as ye have heard, opposite to Morality, it will not be thought strange that the height of Pride and Rusticity should appear in their Conversation: The common Civilities due to Mankind, they allow not to Persons of the best Quality, that are of a different Opinion from themselves. To avoid and flee from the Company where a Curate is, as if it were a Pest-House, is a common sign of Grace: To affront a Prelate openly is
a most

a most meritorious Work, and such as becomes a true Saint : To approve and applaud the Murtherers of the Archbishop of St. *Andrews*, is an infallible Evidence of one thoroughly reformed. That the World may be satisfied of their Behaviour towards ordinary Men, I shall give you some late Instances of their Carriage towards those of the highest Rank and Quality ; the matters of Fact are such as are known to be true by multitudes of People before whom they were acted ; and themselves have the Impudence still to glory in them ; and yet I will not say but some of the Party may deny them upon occasion at Court, as they do other things as evident, for I know what metal their Foreheads are made of.

I. then, When their Majesties Privy Council, by advice of all the Judges, conform to a standing Act of Parliament, and common Practice, appointed a Sermon upon the Thirtieth day of *January* 169? : The Council some time before sent a Person of Quality, one of their own Stamp and Kidney, to the Commissioners of the General Assembly, to desire them in their Majesties and Council's Name, to appoint one of their number to preach before them in St. *Giles's* Church on that day, and to put them in mind that it was the Anniversary for the Martyrdom of King *Charles* the First, and that a Sermon proper for the Occasion was expected according to the Religion, Law, and Custom of the Nation. The grave Noddies of the Assembly answer'd thus ; *Let the Council to do their own Business, for we are to receive no Directions from the State, nor to take our Measures from the Council, especially in preaching Anniversary-Sermons.* Upon which they appointed *Shields*, a *Cameronian*, one of the most wild and violent of the Hill-men, to preach in the *Tron-Church*, wherein they used to have Weekly Lectures, as it happened upon that day of the Week, but where neither the Lords of Council nor Judges were used to come. All that he spoke concerning the King's Murther was this ; *Ye Sirs, perhaps some of you may foolishly fancy that I came here to day to preach to you concerning the Death of King Charles the First : What ? preach for a Man that died forty Years ago ? If it be true what some Histories tell of him, he is very much wronged ; but if it be true what we believe of him, and have ground for, he is suffering the Vengeance of God in Hell this day for his own and Forefathers Sins.* The same *Shields* as he was holding forth sometime before at *Edinburgh*, said, That for ought he saw, King *William* and Queen *Mary* were rather seeking an earthly Crown to themselves, than seeking to put the Crown on Christ's Head. That is, in the Conventicle stile, to settle Presbyterian Government.

This same year again they peremptorily refused and despised the Privy Council's Order, requiring them, according to a standing Act of Parliament, to preach upon that day.

2. Inſt. Mr. *Areskine* preaching in the *Town Church* at *Edinburgh*, the day after the King by open Proclamation had adjourned the General Assembly, ſaid, *Sirs, Ye heard a ſtrange Proclamation the other day, which I hope the Authors of may repent ſome day: It brings to my mind, Sirs, an old Story of King Cyrus, who once ſet his Hands fairly to the building of God's Houſe, but his Hand was not well in the Work, when he drew it out again: All is well that ends well, Sirs; for what think ye became of King Cyrus, Sirs? I'll tell you that now Sirs; He e'en made an ill end, he e'en died a bloody death in a ſtrange Land. I wiſh the like may not befall our King; they ſay Compariſons are odious, but I hope ye will not think that Scripture-Compariſons are ſo; whatever you may think, I am ſure of this, that no King but King Jeſus, has Power to adjourn our General Assembly.* This was ſpoken ſo lately, before ſo great an Auditory, that whatever Rule may ſay in his next Book, yet I think the Author himſelf will not have the Impudence to deny it.

3. When laſt Summer their Commiſſioners returned from King *William* in *Flanders*, and told the General Assembly, That the King had poſitively told them, that he would not any longer ſuffer them to oppreſs and perſecute the Episcopalian Subjects; and deſired them in his Name to acquaint the General Assembly with his Mind, that for the time to come they ſhould proceed more moderately, otherwiſe he would let them know that he is their Maſter. The Moderators ſaid openly, That if it were not for the great Army he had with him, he durſt not have ſaid ſo to them; and however, he had been wiſer to have held his Peace, for that they own'd no Maſter but Chriſt.

When King *William* in *January* laſt deſired them, by his Letter to the General Assembly, to re-admit into the Exerciſe of the Miniſtry, ſo many of the Episcopalian Presbyters as ſhould be willing to ſubmit to and comply with a *Formula* which his Maſteſty ſent to them, and appointed to be the Terms of Communion betwixt the Parties: This Propoſal of Peace and Union, which moderate Presbyterians might have been thought to have rejoiced in, was inſolently rejected, and exclaimed againſt by all the Assembly, except one Mr. *Orack* †. Then the common Diſcourſe and Preaching of Presbyterians was, That King *William* deſign'd to dethrone King Jeſus; that the preſcribing to them any *Formula* was an Incroachment upon Chriſt's

† A Perſon who was well educated, and juſtly eſteemed at *St. Andrew's* Univerſity.

Christ's Kingdom, and a violent Usurpation of his Priviledges; that any *Formula* but the Covenant is of the Devil's making, and ought not to be tolerated by Presbyterians. The Moderator of the General Assembly, in his Prayer immediately after its Dissolution, reflected upon King *William* as sent in Wrath to be a Curse to God's Kirk. He and the whole Assembly protested against the King's Power to dissolve them, and before his Commissioner disclaim'd all his Authority that way: Afterwards, to make their Testimony (that's their word for Treason) publick, they went to the Cross of *Edinburgh*, and took a formal Protestation after the old manner against the King in behalf of the People of God (by which they intend their own Subjects.) The magnanimous Earl of *Crawford* vowed before the Commissioners, that he would adhere to the Protestation with his Life and Fortune, two things equally great and valuable.

Their ordinary Doctrine and Discourse in the Pulpit and out of it, speaking of the Kirk and King, is, Deliverance will come from another hand, *but thou and thy house shall perish.* Mr. *Matthew Red*, holding forth the New Gospel at his Kirk in *North Berwick*, Feb. 20th. 1692. said, *The Kirk of Scotland is presently under the same condition that David was, when he was so sore persecuted and pursued by Saul, that he seemed to have no way left him to escape; but then a Messenger came and told Saul, that the Philistines had invaded the Land; this gave Saul some other * Tow in his Rack, and by that David was deliver'd.* This Mr. Red being that same night with another of his Brethren at Supper at a Knight's House in that Parish, told plainly, That by the *Philistines* in his Sermon, he meant the *French*. And both the New Gospellers agreed, that the Kirk of Scotland could not now be otherwise delivered but by an Invasion of the *French* to restore King *James*. This Account I had from a Gentleman of good Credit who was present both at the Sermon and Supper. Mr. *Stenton*, one of their noted Preachers, said in an open Company, the day after the Assembly was dissolved, That they had appointed their next Meeting in 1693, hoping, that before that time they might have another King who would allow them better Conditions. They now lay great stress upon the Prophecy of an Old Man in the *West*, who at his dying in 1689, said, *The perfect Deliverance of God's Kirk must come after all by the French, for this King William will not do it.* And say commonly, that they brought in a Dog for God's sake, and that he now begins to bite the BARNES.

This being their way of treating a King who has condescended to oblige them even to his own loss, and to the wonder of Mankind;

* That is
in English
some other
Fish to
fry.

Mankind; what may their Fellow-Subjects, especially such as are not of their Biggottry or Opinion, expect from them? That this is no new thing to them, nor the Actings only of some few of the more rigid sort of them, is evident from their extravagant and constant course of Rudeness to King *James* the Sixth, and to both the *Charles's*, whereof many instances are to be seen in their own Books; some of them you may meet with in the next Section.

All the Presbyterians profess, that the 'keeping of Anniversary Days, even for the greatest Blessing of the Gospel, is Superstition and Popery. For the modestest of them that ever spake last Year against *Christmas*, was *Frazer* of *Bray*, who preaching in the High Church of *Edinburgh*, in his ordinary turn upon that day on which *Christmas* fell, all that he said was, *Some will think that I will speak either for the Day or against it: To speak against it I see no reason, and to speak for it I see as little; for why should we keep our Saviour's Birthday, and not his Conception.* Had this Man been but acquainted with the Liturgy of the Primitive Church, or of that in the Neighbour-Nation, he might have found that they keep Annunciation-day for the Conception, and this would have broke the strongest Horn of his Presbyterian Dilemma. But for all the Abhorrence that Presbyterians have, and do profess against the Observation of Anniversary days, yet they never missed to preach an Anniversary Sermon on *Mr. Heriot*, who built and indued the great Hospital in the City of *Edinburgh*; the reason is, that for every Sermon on *Heriot's* Commendation, they get five Pounds, a new Hat and a Bible. If they could have made but the same Purchase by preaching on *Christmas*, it's more than probable that they would have thought the annual Observation of our Saviour's Birth, as little superstitious as that of *Mr. Heriot's* Memory.

But the Disingenuity, Hypocrisy, and Covetousness of that Party appears not only in this, but in many other particulars; for who clamour'd more than Presbyterians against Plurality of Benefices, which was never allowed nor practis'd under Episcopacy in our Kingdom, and now several of them are suing for five or six Stipends at once, viz. the great Apostles of the New Gospel, *Dr. Rule*, *Mr. John* and *Mr. William Vetcher*, *Mr. David Williamson*, *John Dickson*. I cannot here omit a Passage of *Mr. James Kirkton*, now a famous Preacher in *Edinburgh*, who held forth formerly in a Meeting-House about three and twenty miles from it, in the Parish of *St. Martin*, within the Shire of the *Mers*, in which Parish there was an Episcopal Minister that gave Obedience to the present Laws, but
this

this *Kirkton* by the Act restoring *Presbyterian Preachers* to their former Charges, out of Malice against the Episcopal Minister, and Covetousness to get the Stipend of the place, * comes from *Edin- * Charity* burgh and preaches one Sermon in the Parish of St. *Martine*, and *it self can-* returning some days after, left the Church without a Minister, by *not put a* which means he obtained to himself the Stipend of that Parish, tho' *better* he lived and preaches in the City of *Edinburgh* ever since. *Constru-*

There is another, Mr. *Anthony Murray*, who has a considerable Estate in *Dunfrie*, he ordinarily uses this Phrase as a Proverb, That he desires no more in the World but a Bit and a Brat; that is, only as much Food and Raiment as Nature craves; and yet this very man that would seem so denied to the World, got himself into the possession of two fat Benefices, viz. that of *Counter* in which he never did preach, and that of *Dunfrie* Parish, in which the regular Pastor had served for the whole Year 1688, and for the greater part of the Year 1689, and yet was not allow'd one Farthing of the Living for either: altho when he was drove away he had eight young Motherless Children, and no bread for them, whereof *Murray* it seems not having one Child, had no sense at all. *tion on so*

Who cried out more against the Covetousness of Prelates, and complying Ministers, than Mr. *John Johnston*? yet in the time of his suppos'd Persecution, he made up two thousand and five hundred Pounds Sterling; and to the certain knowledge of his Acquaintance he was two hundred Pounds Sterling in debt when he abdicated his Parish. This same *Johnston* being called to a dying Gentleman in *East Lotham*, who was always Episcopal, (but the Call was by some Fanatical Friends, without the knowledge of the dying Person) *Johnston* having come to his Chamber, advances with many Hums and Ha's close to the Gentleman's Bed-side, and after staring a while upon him, at last with a great Groan he gave his Judgment of his State and Condition in these words: *I see nothing there in that Face, ah, I see nothing but Damnation, Hell and Reprobation!* At which words, a merry Man standing by, whispers in the ears of the said Mr. *Johnston*, *He hath left you two hundred Marks.* Mr. *Johnston* at this changed his mind (like the Barbarians in the Isle of *Malta*,) and says, *But methinks I see the Sun of Righteousness rising with healing under his wings, saying, Son be of good cheer, thy sins are forgiven thee.*

Who cried out more against Ministers Scandals, than one *Balfour* in the *Mers*, and yet but a few Months ago he fled for the Sin of Adultery himself. This among them is called but a Slip of the Saints; but far less Slips in others are aggravated into heinous

nous Scandals and crying Sins, as that ought indeed to be esteem'd.

What greater act of Injustice than that done to Mr. *Alexander Heriot*, Minister of *Dalkeith*, who gave all Obedience to the Civil Law, and yet the Presbytery of *Dalkeith* permitted one *Calderwood*, a declared Enemy of Mr. *Heriot's*, and some others of his Accusers, to sit as Judges among them, and not only admitted, but also invited and encouraged two or three Knights of the Post to swear, That the Minister had danced about a Bonfire the 14th of *October* 1688. And when it was made appear to the conviction of all Men, that there was no Bonfires in the Town upon that Day, and that the Town was never wont to use any such Solemnity upon the occasion of that day; all that the Presbytery said, was, That they could not help it, for the matter was sworn and deponed, and they behoved to proceed, having a Call to purge the Church.

Besides, their not having good Notions of the Gospel, nor of any good Heathen Morals; one reason of their malicious and crabbed Nature may be, that they never suffered Affliction; for after they abdicated their Churches in 1662, they began every-where in their Sermons to cant about the Persecution of the Godly, and to magnifie their own Sufferings; by this means they were pamper'd instead of being persecuted; some of the godly Sisters supplying them with plentiful Gratuities to their Families, and Money to their Purse; they really lived better than ever they did before, by their Stipends. They themselves boasted that they were sure of Crowns for their Sufferings; and that Angels visited them often in their Troubles; and both were materially true. I know several of them who got Estates this way, and that grew fat and lusty under their Persecutions. Mr. *Shields*, one of their honestest and best Writers, being well acquainted with all that they suffered, and a great Sharer in it, glories in this, that they were highly provided for in their greatest Difficulties, and makes an Argument for it of their being God's People: In his Analysis (as he calls it) on the 29th of *Deuteronomy*, delivered in a Discourse to the People on the Preparation-day before they renewed the Covenants, p. 10. l. 8. these are his Words: *Tho in the Wilderness of Prelatrick, Erastian, and Antichristian Usurpations, we did not meet with Miracles, yet truly we have experienced Wonders of the Lord's care and kindness, and for all the Harassings and Persecutions, &c. the poor Wilderness Wanderers have look'd as Meat-like and Cloath-like as others that sat at ease in their houses, and drank their Wine and their strong Drink.* The Party finding such good Fruits of their Itinerary Labours, continued to preach the unthinking Mobile out of their Money and Senses, as well as out of their Duty

Duty to God and Man, receiving in the mean time, instead of *Cups of cold Water* *, many Bowls of warm Sack; the true Covenant-Liquor, and the best Spirit that inspires the New Gospellers. By these means the Malignity of their Nature was rather kindled than abated; the only Men that suffered any thing, being the poor silly Plowmen and Shepherds in the *West*, whom the false Teachers hounded out to die for a broken Covenant: It's true indeed, that many such Men being deluded into several Rebellions, put the State under a necessity of defending it self, by punishing some of them, and killing others in Battels; but yet, before the danger of these Battels, the Preachers were generally so wise as to save themselves, by running first; for had they been so honest as to have born but a part of these Burdens which they imposed upon their Profelytes, so courageous as to have but shew'd their Faces, in the day of Battel (to which they always founded the Allarm by their Sermons) then it's like we should not have been now infested with such swarms of these Locusts as have over-spread our Land, and again filled our King's Chambers, as the Frogs and Lice of *Egypt* did that of *Pharaohs*.

* The name of a ridiculous and rebellious Book emitted by them in King Charles the Second's time.

Though upon certain occasions the more subtle and cunning *Presbyterians*, knowing that no Art can defend or disguise the unaccountable Wildness and Madness of some of their Party, are forced to disprove and condemn them; yet they never fail to make use of the Sufferings of these same wild Men, to magnifie that Persecution which themselves pretended to have undergone, but had not the least share in. Eminent Instances of this we have in *Rule's* late Book. To whom, among other Favours, we owe this new distinction of wild and sober *Presbyterians*. Truly if the *Presbyterians* had met with the same Measure with which they formerly served the Prelatists; if they had been used as they did good Bishop *Wishart*, whom they made to lye seven Months in a dark stinking close Prison, without the conveniency of so much as changing his Shirt but once, so that he was like to be eaten up of himself, and the Vermin which that nasty place produced: It's probable that by such Severities (which I am glad they suffered not) they might have been brought to something of that good Man's Christian Temper and Disposition: And that this was very great, the worst of themselves were constrained to own, when upon changing of the Scene, he being deservedly advanced to the Bishoprick of *Edinburgh*, was so charitable as to convey large Supplies to such of them as were imprisoned for their notorious Rebellion at *Pentland Hills*, 1666, and that without let-

ting them know from what hand it came, nay his Compassion to them was such, that he continued such *Presbyterian* Preachers as were any thing tolerable in their Churches and Office; without imposing on them the Conditions of Conformity which the Law then required: But now *Presbyterian* Preachers, even those that are called the soberest, as we may see by their daily Practices, and Expressions, are highly galled, because they are not allowed to treat the Bishops, and other Ministers of God's Word, after the same barbarous manner that they formerly did, that is, *Hew them in pieces before the Lord*, as they were wont to phrase it; for they commonly compare Bishops to *Ages*, and those ordained by them to the *Ama-
lekites*.

The Episcopal Ministers and Rulers used all Christian and discreet Methods, when they had Power, to gain and oblige the Dissenters, and to save them from the Penalties of the Law. But now such the Ingratitude of some, even of those same *Presbyterians*, whom the Episcopal Ministers had saved from the Gibbet, to which the Law had justly doomed them, that they were the only Persons that invented false Stories, forged malicious Libels, and raised Tumults against those very Ministers who had been formerly so exceeding kind to them; we have but too many Instances of their rendering Evil for Good in this manner: And that which makes this the more strange and odious, is, that it is acted under a pretence to Religion and Reformation, and that the giddy People are instigated to this Wickedness by their Preachers. I shall trouble the Reader, at present, only with two Particulars to this purpose; Mr. *Monro*, Parson of *Sterling*, was lately libelled and accused before the Brethren of the Inquisition, by one, whom, as all the Neighbourhood knows, he preserved from being hanged, when he well deserved it: And now, though the said Parson *Monro* has visibly baffled all the Articles of his Libel, to the Disgrace of his ungrateful Accuser, and of those Preachers who openly prompted him to this Villany, yet they daily molest and disquiet him, because of his constant adherence to the Sacred Order of Episcopacy, which is the greatest Fault his Judges can accuse him of, except that of his possessing a good Living, and that his Parts and Piety darken the whole Presbytery, of which his Parishioners being fully convinced, love him so well, that they resolve, cost what it may, they will not part with him as their Minister; and have therefore, to the great mortification of the Presbytery there, jointly signified so much to them under their Hands.

The other particular Instance of this Nature, shall be that of one *Ronaldson*, a Tenant in the Parish of *Cranston*, whom the Orthodox Minister there, Mr. *Burnet*, by his Intercession with Persons of Quality, preserved from having his Goods confiscated, and Person banished; after *Ronaldson*, by his signal Disobedience to the Law, had exposed himself to that Sentence: This Kindness *Ronaldson* then looked on as so great and surprising, that he often and openly professed he knew not how to be thankful enough for it; he and his Family constantly kept the Church thereafter, and upon every occasion acknowledged the Minister's singular Favour, with all the Signs of sincere Gratitude; but yet upon the new light of the late Revolution, he appeared the most open and avowed Enemy that the Minister had: The Minister justly surpris'd with this, challenged his many Promises of continuing grateful; to whom *Ronaldson* gravely replied, That the Thanks for his Preservation was not due to him, but only to God, who oft-times (said he) stirs up ill Men to befriend his own People. This Change was wrought upon the Man, and this Answer put in his Mouth (as himself sometimes owns and professes) by frequent Conferences with their Preachers, who in their private Discourses and publick Sermons have assured him, that he is not to look to the Instrument, but to the Cause of his Preservation.

I shall shut up this Head concerning the Persecution they pretended to have suffered, with a remarkable Note of a Sermon preached lately by Mr. *Daniel Douglass*, one of their great "Musties"; "Now Sirs, (says he) I will be even plain with you, and perhaps e'en more plain than pleasant, Sirs, I'll tell tell you now, Sirs, its ordinary for us to cry out that we were persecuted under Episcopacy, but we are yet living, Sirs; and why were we not hanged as well as others were, beloved? It is e'en because we thought they did cast away their Lives needlessly, and that we would not venture our Lives for such matters as they ventured their Lives, for I knew to meet with Kindness both from the Church-Men and the Strangers-Men; and particularly, I knew that the Clerks of Council and Session, would take nothing from us; but there are no such Clerks now: For there is one *Gibbie Elliot*, Sirs, that has no Charity nor Discretion; for if we were all made up of Dollars, he would swallow us up; pray God, Sirs, to keep our Purse from that false *Lowny Elliot*."

Ingenuity is a thing they are not concerned about; for that's but a Branch of dry Morality, Below Men is full of Grace; some young Men among them that have had the Advantage of being abroad,

are more affable, and in their Conferences with Men of Sense, they ordinarily exclaim against the peevish, sower, and unconvertible Temper of *Scotch Presbyterians*; but yet these same Sparks of the Cause, sing to a quite contrary Tune when they are in a collective or representative Body. I have read of a certain Monk, who, being wearied of the Cloyster, aimed at a vacant Dignity, the possession whereof he knew would set him free: For this end he applied himself to every one of his Acquaintances that had a Suffrage in the Election, and from every singular and individual Person he received very fair and satisfying Promises, but yet he found himself still disappointed, when they met together in Assemblies for the Election, whereupon he invites most or all of them upon a set Day to dine and be merry with him. They that were invited knew that he was not in condition to make any competent Provision for so many Guests; wherefore, according to the usual Custom of that Fraternity, they sent each of them some Material or other, proper to make up the Feast; some sent Flesh, some Fish of divers kinds, some sent Better, some Cheese, some Wine, and others Oyl. All which he boyled in one Kettle together, and his Guests being conven'd, he caused to serve up that Hotch-potch in several large Dishes to them, so that every Dish that they tasted it equally disgusted them: Whereupon they asked what manner of Victuals it was? He said it was just such as themselves had sent, all well boyled in a large Kettle together. That, say they, is the worst Meat in the World when thus jumbled together, but very good when every thing is dressed by it self. Just so are ye to me, says the *Monk*, you are very fair and kind when single, and one by one; but I can find nothing worse than you, when you are all together. The *Presbyterians* resemble the *Monks* in this, as in many other things; for take them singly, and they generally condemn the Methods and Proceedings of their Brethren, as rigid and severe, but take the same Men met together in a Presbytery Synod or Assembly, and the whole Body is the most unpalatable and most unsavory Hotch-potch in the World.

And now to hasten to a close of this Section, Strangers may justly wonder that Men of such Temper and Qualification, as ye have now heard the *Presbyterian* Preachers to be, should have any followers. But this will not seem so strange to such as consider what Multitudes of the Rabble crowd after *Jack Bowles* in his drunken Fits, that Women and Children are ordinarily led by Noise and Shew, tho it were but of Hobby-Horses and Rattles. And indeed the *Presbyterian* Preachers

chers are only flocked after by such a Herd, some out of a blind Zeal and itch after Novelty and Change, some again loving to fish in the troubled Waters of such Confusions as are inseparable from *Presbytery*, hoping thereby to mend their broken Fortunes. And to palliate their want of Sense, and greater Faults, by a pretence to strict Religion: Others frequent them for Sport and Diversion, as Men of little Sense and less Business run after Stage-Players and Rope Dancers.

Sometimes ago these Preachers were conversant only with Shepherds, and a few silly Women, laden with divers Lusts, whose hot Zeal had no Knowledge to guide it; the Preachers then indeed admired themselves for Persons of great Gifts and Learning, because of the esteem that these ignorant Creatures had for them; but now that they are brought to act in publick, and possess the Pulpit of Learned Men, they are at a great Disadvantage; for their better Auditors expect solid Divinity, rational and close Discourses, and that being none of their Talent, puts them quite out of their Road and Element; and hence it is that the People generally forsake and abhor them, and nothing but a few of the Rabble frequent their best Churches and Preachers: So that now their own dear Followers begin to complain and cry out, That Christ did more good in the Hills, than he does now in the Churches. And if they hold on at their usual manner of Raving in Pulpits, they cannot fail to render themselves as Ridiculous and odious as they deserve, which they have made pretty good advances to already. They frequently upbraid Curates, as deserted of the Spirit, because they own that in the composing of their Sermons they make use of Books; and yet Mr. *David Williamson*, one of their ablest Men, Preaching before the Parliament, on *Pf. 2. and v. 10.* stole most of his Sermon from *Herle's Triump of Wisdom*, and had the Confidence to reprint the same at *Edinburgh*. Indeed the Nonsense and Railing of that Sermon is wholly his own; for none but himself ever pretended or presumed as he does there, That Christ dyed a Martyr for the *Presbyterian* Government; because forsooth this Inscription was written on his Cross, *Jesus of Nazareth King of the Jews*. I do not discommend the use of Books, but the Hypocrisie of these Men, who give out, that they preach merely by Inspiration and Meditation, as Mr. *Arskine* did in a Sermon which he preached lately in the *Tron Church at Edinburgh*; his words were these, *The Curates go to their Books for Preachings, but we go to our Knees for our Preachings*. And yet such is the silliness of some deluded People, that they proclaim these for Soul-refreshing and powerful Preachers, and for Men
that,

that, as they phrase it, have an inbearing Gift, speaking home to their Hearts: Indeed make some People Judges, we know *Presbyterian* Sermons will gain the Applause. I remember the old Fable of the *Cuckow* and the *Nightingale*, both contended who should sing sweetest; the *Ass*, because of his long Ears, is made Judge; the *Nightingale* sung first, the *Cuckow* next; the *Ass*'s determination was, that truly the *Nightingale* sung pretty well, but for a good sweet plain taking Song, and a fine Note, the *Cuckow* sung far better.

Some who are not so well acquainted with the *Scotch Presbyterians* manner of preaching and praying, may, perhaps, think that matters are here aggravated against them, because things so very ridiculous were never vented by any former Sect, as these I have, and am hereafter to discover of them; but they are too well known to be deny'd among us. And that Strangers may not think themselves imposed upon, I shall in the next Section give the Reader some little taste of their printed Books, and leave him to judge from the Ridiculousness of what they have deliberately published to the World that way; what Extravagancy they may be guilty of in these extemporary Ravings, which they mis-call Spiritual Preaching and Praying.

S E C T. II.

Containing some Expressions out of their printed Books.

AND first for their Sermons; Mr. William Gutbry, at Penwick, hath printed one full of Curles and Imprecations, viz.

* Tear. Will you gang Man-to the cursed Curates? Gang, and the Vengeance of God gang with thee: The cursed Curates bid us side with them; the Devil rugg their Hearts out of their sides: The Sermon in every Page is to the same purpose. The People in the West are mightily taken with it, and the Author is held for a great Saint among them, chiefly upon the account, as themselves phrase it, of his sharp Pen against Prelates and Curates.

Mr. Wahwood, Brother to *Mercurius*, in a printed Sermon on this Text, *If the righteous shall scarcely be saved*, &c. says, among other as ridiculous things, these words, *Men think that every Dog will win to Heaven, but I assure you, it is a great matter to win there; for No-bodies that will be saved, I believe there's not twenty, I trow I doub-*

bled them: For Gentlemen, I could write them all in three Inch of Paper. Ibid. Men thought much, when a part of the City of Glasgow was burnt, but for my part, I would not shed a Tear though Glasgow and Edinburg both were burnt; and a great matter, they burnt the Covenant.

The best of their Preachers were singled out to hold forth to the Parliament, and the L. Commissioner M. a Person equally fitted to judge of Ministers and Statesmen, appointed such of these Sermons to be printed, as he in his Godly Wildom thought fittest for advancing the designs of Omnipotent Presbytery. These Sermons are generally inhanbed by the Party, and preserved as infallible Evidences of the great Learning and Piety of the New Gospel Professors, upon which account they are carefully kept from malignant Hands and Eyes: However, I once had the favour allowed me to read three of the choicest of them, published by *Williamson, Rule, and Spalding*; wherein they extol *Presbyterian* Government, with all the glorious Epithets due to the Gospel and the Christian Church, viz.

Notes of
printed
Sermons
before the
Parliament.

Christ's Bride, his Virgin, his Spouse, his Glory, his Honour, his Church, his precious Remnant, his glorious Elect, his pure People, God's House, Tabernacle, Dwelling-place and Sanctuary, his Holy Ark, his chosen Generation, his dear Children, his Kingdom, his Mountain, his Jewels, his Crown, Scepter, and Diadem; in a word, the most obscure and darkest Prophecies and Revelations were all spoke with an Eye to the present *Scotch Model*, tho that be so new as never to have been heard of in *Scotland*, or any other Church before: And the *Presbyterians* themselves will as soon prove, that the High Priesthood of *Aaron*, among the *Jews*, was a Type of *Presbyterian Democracy* in the Church, as shew any Foot steps, or the least mention of *Presbyterianism* in any of the ancient Monuments and Records of the Church, except they will say, that Christianity began with *Calvin*; and yet if you'll believe the Sermons of the former Triumvirate, they that oppose the Rigour of *Scotch Presbytery*, are Enemies to God and his Cause, to Christ and to his Gospel, they are worse than Heathens, they are *Philistines*, which are not to be suffered to live in the Holy Land; nay, they that concur not to advance it to its former height, (and that is, above King and Parliament) not only their Estates and Lives, but their Souls may go for it: You Members of Parliament, who are not forward for this, you shall, with *Yehozakim*, be buried with the Burial of an Ass: Think but seriously what an Epitaph may be written on your Tomb, and what Discourses may be of you when ye are gone. Here lies a Man that never was a Friend to Christ or

* Spaldin's
Discourse
to the Par-
liament.

bis

his Interest, now he is dead, but he was an Opposer and Persecuter of Christ, of his Truth and People. But dying is not all, what shall ye say when ye shall be cited at the great Assize, before the Tribunal of Christ, to that Question, what Justice and Vote gave ye to me in my afflicted Church, in the first Parliament of King William and Queen Mary in Scotland, was ye for me or against me?

Spalding's Sermon before the Parliament, on 1 Chron. 12. 32.
pag. 20. *Versus finem*, & pag. 21. *initio*.

Mr. Gilbert Rule, in his Sermon before the Parliament, on *Isaiah* 2. 2. (for their Texts are generally out of the obscurest Places of the Old Testament) takes it for granted, that the Mountain of the Lord's House there spoke of, is expressly meant of *Scotch Presbytery*, which, he says, is terrible as an Army with Banners. This last, I confess, has often been found true in the most literal Sense; but why *Prerbytery* should be called a Mountain, I cannot so well say, except it be because it was exalted at *Dunce-Law* above the tops of the Mountains, that is Monarchy and Episcopacy, at which time the Phanaticks and Rebels were the Nations that flock'd unto it, and establish'd it upon the Ruines of their own former Oaths and Obligations. But to speak in his own Words, "The exalting and establishing of *Scotch Presbytery* (for that's the only true Religion) the flourishing of it, is the means to advance the poorest and most contemptible People † to Reputation both with God and all good Men, yea, often in the eyes of them that are but moral and intelligent, though Enemies, as is evident from *Deut. 4. 6*. This is your Wisdom in the sight of the Nations, which shall say, Surely this Nation is a wise and understanding People: For what Nation is there so great, who have God so nigh unto them, &c. Now that no body might mistake, as in this he meant Religion in general, and not *Scotch Presbytery*, he makes application particularly to the Kirk in these Words, *If ye will set Christ on high in this poor Church, he will set the Church and Nation on high; Scotland hath in former times been renowned, and esteemed among the Churches of the Reformation upon this account: It may be an Honour in after Ages to your Posterity, that such a Man was active in that happy Parliament that sealed Religion in the Church; yea, this way will render us more formidable to our Enemies, and our friends to our Way* †, than strong Armies or Navies could do, 1 Sam. 4. 7. And the Philistines were afraid, &c. for they said that God is

* The Hill on which they first drew up their Army against K. Ch. I.

† Such the Scotch Phanaticks are indeed.

* The glorious days of the Covenant.

† That is true blue Presbytery.

come

come to the camp. *Rule's* Sermon before the Parliament, p. 13. The plain meaning of this is, All the Land and Sea-Forces of *England* and the Confederates, can signifie nothing against their Enemies, so long as they entertain or suffer amongst them these Enemies of Religion, the Bishops.

That famous Man in his *Generation*, Mr. *David Williamson*, preached before the reforming Parliament on this Text, *Be wise ye Kings, be instructed ye Judges of the Earth*, Psal. 2. 10. I cannot but approve the choice of this Text, because those Kings had need be very wise indeed, that have to do with *Presbyterians*; and those Civil Judges must be stronger than the Kirk, that will not condescend to be instructed by them in all things. In the former part of that Sermon he divides and subdivides Government so often, till (as the *Presbyterian Author*, from whom he steals these ridiculous Distinctions*) he at last divides the Kings and Judges from all power: It's no new thing for some Men first to distinguish the King's Person from his Authority, and then to divide his Head from his Body: Well, it's granted by all hands, that such Men are well acquainted with all the ways of dividing Government. In the latter part of that Sermon, the Author speaking of *Presbyterial* Government, uses these words, which we easily grant to be peculiarly his own: *It's no light matter*, (says he) *it's an Ordinance of God, the Royal Diadem of Christ; he was a Martyr on this Head, for it was his Duty on the Cross, John 19. 19.* Jesus of Nazareth King of the Jews. If this Scripture do not prove that Christ died a Martyr for *Scots Presbytery*, I am sure there's no other place either in Scripture or Antiquity that will.

The next Notes shall be from a Sermon that is highly valued by all true *Presbyterians*, viz. That which according to the Author's dating it, was printed in the 40 Year of our publick breach of Covenant; the Year, as the Author at the end of the Title Page describes it, wherein there was much Zeal for confederating among Men, but little for covenanting with God. In the 1, 2, 3, 4, and 5 Pages, he compareth the Scotch Covenants to the Covenant of Grace, and to the Covenants at Horeb and in Moab. In the 6. Page he says, *The Covenant may be tendered and taken without the consent of the Magistrate, but his after Dissent or Discharge cannot loose the obligation of it.*

Page 9. He says, *As Israel in the Wilderness, so have we had our Marah's, and our Massah's, and Meribahs, Taberahs, and Kibroth Hartavahs, at Pentland-Hills, Bothwell-Bridge, Ardsmoils, &c.* From this consideration he presses the renewing of the Covenant.

*Mr. Rule denies this in his late Book, altho himself and every Man acquainted with the Doctrine and Practice of the Kirk, knows it to be very true.

Pag. 10. God's removing two Kings who withstood the covenanted Reformation, and the abolishing two wicked Establishments, Tyranny and Prelacy, should stir up all Lovers of Religion to the Duty of Covenanting. Pag. 12. All the meaner sort of all Sexes and Ages, Wives and Children, are obliged to this, tho' the Primores & Primates regni do not concur: If the Children be not capable, Parents are to engage for them. Accordingly (says he) in Scotland it hath been in Use for faithful Ministers, to take Parents engaged to the Covenant, when they presented their Children to Baptism*. Page. 14. Subjects are relaxed from their sworn Allegiance to a King or Magistrate, by his Rescinding or disowning the Covenant; as is plain from the third Article of the Solemn League: But there is nothing that can any way enervate the Sacred Obligation of Scotland's Holy Covenant, which still must stand in inviolable Force. Page 16. It is a Covenant obliging not only the present, but the absent; and not only the absent in regard of place, but in regard of time: It obligeth all the Children of Israel, binds all Posterity with Annexation of Curses to the Breakers. Page 17. It's the Foundation of the People's Compact with the King at his Inauguration: Therefore as long as Scotland is Scotland, and God unchangeable, Scotland's Reformation in Doctrine, Worship, Discipline, and Government, must be endeavour'd to be performed in a Conformity to the Covenant: The matter of it is Moral, containing nothing but what is antecedently and eternally binding, albeit there had never been a formal Covenant; the ends of it are perpetually good. Pag. 18. The express Command from Exod. 23. obliges to banish all Covenant breakers out of the Land; for the example of the Popish, Prelatical, and Malignant Faction in Britain and Ireland, the suffering them to dwell in the Land, and to creep into places of Trust, and especially the stupid Submission to the Restitution of Church and State, and to the Re-introduction of their wicked Establishments, abjur'd by Covenant, did gradually induce Parishes and Provinces to this dreadful Sin of Covenant-breaking. Then in some sublequent Pages he enumerates all the Curses and Plagues, national or personal, spoken of in Scripture, as threatened with a special regard to the breaking of this Covenant, and who can tell (says he) but the Sword now drawn in Scotland and Ireland may avenge the Quarrel of God's broken Covenant. Pag. 27. The breaking of the Covenant is the most Heinous of all Sins: Profanity of all sorts, Hypocrisie, Idolatry, Adultery, Treachery, Pride, Blood, and Oppression, and all that ever brought down Vengeance upon any Generation recorded in Scripture, or in any History, with these indeed, and the greatest aggravations of them, the Land hath been Polluted; but chiefly that

that which incenses the Anger of the Lord, hath been, and remains to be Breach of Covenant, and all these Abominations not simply because Breaches of the Law of God, but as under this special Aggravation, that they have been and are Breaches of the Covenant, as is evident from Deuterom. 29. 25. Because they have forsaken the Covenant of the Lord God of their Fathers, &c.

* Pag. 33. The great Reason why Men should renew the Cove-
nant at this time, and why those of the true Presbyterian Party did it
in the end of 1688. 'They thought it then (says he) expedient, as
'it is still, by renewing of these Antient Covenants, to declare what
'Cause they would avouch and appear for, what King they would
'own, and upon what Terms they would offer their Submission to
'the present Government then to be Established, who had before de-
'clared their Revolt from the former, and for this end to make this
'the Bond of their Association.

The same Author, in his Solemn Confession of Sins pag. 53. says
most ingenuously, *We and our Teachers in a great measure complied*
with, submitted unto, and connived at the incroachments of the Suprema-
cy, and absolute Power, both in accepting and countenancing the former
Indulgences, and the late Tolleration. We have taken and subscribed
Oaths, and Bonds, all which have been contrary to the Reformation we
were Sworn to preserve.

Pag. 54. 'We are obliged to confess the offensive Carriage and
'Conversation of many that have gone to England, who have pro-
'ved very stumbling to the *Sectarians* there. Yea of late, many
'have embraced the Toleration introductive of a *Sectarian* multi-
'formity, without so much as a Testimony against the Toleration
'of *Popery* it self. The general Toleration, which in its own Na-
'ture tended, and in its Design intended, to introduce *Popery* and *Sla-*
'very by Arbitrary and Absolute Power, hath been accepted and ad-
'dressed for, by many of our Ministers; and countenanced, com-
'plied, and concurr'd with by many of our People, without a Tes-
'timony or endeavour to understand it. — Many dregs of Popish
'Superstition have been observed, Popish Festival days as † *Pasch, Yule,*
'and Fastings Eve, &c. have been kept by many: And prelati-
'cal Anniversary days devised of their own Heart, appointed for Com-
'memorating the Kings Birth Days, as *May 29. Octob. 14. &c.* Who
'were born as Scourges to this Realm, being complied with by many,
'pag. 58. As it was our Fathers Sin to inaugurate the late King,
'after such Discoveries of his Hypocritical enmity to Religion and

* Compare
this with
making
Presbytery
the Founda-
tion of
the pre-
sent Civil
Govern-
ment,
without
which he
says it
cannot
subsist.
Second
Vindicati-
on, Pag. 9.
at the
end.

† *Easter,*
Christmas,
Shrove-
Tuesday.

' Liberty, upon his subscription of the Covenant ; so when he burnt
' and buried that Holy Covenant, and degenerated into manifest Ty-
' ranny , and had razed the very Foundation on which both his
' Right to govern, and the Peoples Allegiance were founded, and
' remitted the Subjects Allegiance, by annulling the Bond of it ;
' we sinned in continuing to own his Authority : When all he
' had was engaged and exerted in Rebellion against God ; for which
' the Lord put us to shame, and went not out with our Armies at *Pen-*
' *land Hills* and *Botswel Bridge*.

*Notes out of the Hind let loose, Printed 1687. which Book is the great
Oracle and Idol of the true Covenanters.*

Page 3. It's observable how reproachfully he speaks of Princes,
and even of such are now our King's Allies, in these Words, ' The
' Protestants of *Hungary* are under the tearing Laws of that Rave-
' nous Eagle, the Tyrant of *Austria* : Those of *Piedmont* under the
' graffant Tyranny of that little Tyger of *Savoy*.

Page 24. ' Our first Reformers never resigned nor abandoned that
' first and most just privilege of Resistance. ' Nay nor of bringing
' publick Beasts of Prey to condign Punishment, in an extraordinary
' way of vindictive Justice : E. G. Cardinal of *Beaton* that was slain
' in the Tower of *S. Andrews* by *James Melvin*, who perceiving
' his consorts to be moved with passion withdrew them, and said,
This Work and Judgment of God, altho it be secret, ought to be done
with greater Gravity; and presenting the point of his Sword to the
Cardinal, said, *Repent thee of thy former wicked Life, but especially*
of the shedding of the Blood of Mr. George Wisheart, which yet cries
for Vengeance from God upon thee: And we from God are sent to revenge
it; for here before my God, I protest that—— Nothing moveib me to
strike thee, but only because thou hast been, and remainest an obstinate E-
nenmy against Christ Jesus and his holy Gospel. Of which Fact (saith
my Author) the faithful and famous Historian Mr. *Knox*, speaks
very honourably; and after the Slaughter joined himself with them;
yet now such a Fact committed upon such another bloody and
treacherous Beast, the Cardinal Prelate of *Scotland* eight years
agone is generally condemned as Horrid Murder.

Page 75. Speaking of the King's Defeat at *Worcester*, he says,
' *Israel* had sinned and transgressed the Covenant,—— Having
' taken the accursed thing, and put it even amongst their own
' Stuff; therefore the Children of *Israel* could not stand before
' their Enemies, but an Army of them near 30000. was totally routed
' at *Worcester*; and the *Achan*, the cause of their overthrow, was
forced

‘ forced to hide himself beyond Sea, where he continued a wandering
 ‘ Fugitive in Exile till 1660. False *Monk*, then General, with a
 Combination of Malignants, and publick Resolutioners, did machi-
 nate our Misery, and effectuated it by bringing the King home
 to *England* from his Banishment, wherein he was habituate into an
 implacable hatred against the Work of God.

‘ *Pag. 96.* ‘ The Covenant is our *Magna Charta* of Religion and
 ‘ Righteousness, our greatest Security for all our Interests.

‘ *Pag. 99.* ‘ That same perfidious Parliament framed an Act for an
 ‘ Anniversary Thanksgiving, commemorating every 29th. of *May*,
 ‘ that Blasphemy against the Spirit and Work of God; and celebrating
 ‘ that unhappy Restauration of the Rescinder of the Reformation,
 ‘ which had not only the Concurrence of the Universality of the
 ‘ Nation, but (alas for shame that it should be told in *Gath*.) e-
 ‘ ven of some *Presbyterian* Ministers who afterwards accepted the
 ‘ Indulgence; one of which a Pillar among them was seen scan-
 ‘ dalously dancing about the Bonfires ——— O Holy and Asto-
 nishing Justice, thus to Recompence our way upon our Head; To
 suffer this holy Work and Cause to be ruined under our unhappy Hands;
 who suffered the Destroyer to come in; who had it in his Heart, swelled
 with Enmity against Christ, to raze and ruine the Work, as he most
 wickedly did.

‘ *Pag. 110.* ‘ The King gave us many proofs and demonstrations
 ‘ of his being true to *Antichrist*, in minding all the Promises and
 ‘ Treaties with him, as he had of his being false to Christ, in all
 ‘ his Covenant engagements with his People: For in the year 1666.
 ‘ He, with his Dear and Royal Brother the Duke of *Tork*, contrived,
 ‘ countenanced, and abetted the Burning of *London*, evident by
 ‘ their employing their Guards to hinder the People from saving
 ‘ their own; and to dismiss the Incendiaries, the Papists, who were
 ‘ taken in the Fact.

‘ *Pag. 123.* ‘ At length the virulent Traytor, *James Sharp*, the
 ‘ Arch-Prelate, received the just Demerit of his Perfidy, Perjuries,
 ‘ Apostacies, Sorceries, Villanies, and Murders, sharp Arrows of
 ‘ the mighty, and Coals of *Juniper*, for upon the 3^d. of *May*, 1679.
 ‘ several worthy Gentlemen, with some other Men of Courage and
 ‘ Zeal for the Cause of God, and the good of the Country,
 ‘ executed Righteous Judgment upon him at *Magus Moor*, near
 ‘ *St. Andrew's*: And the same Month on the 29th. of *May*, the
 ‘ Testimony at *Rusberglen*, was published against that Abomination
 ‘ of Celebrating an Anniversary-day for setting up an usurped Power,
 destroying

* destroying the Interest of Christ in the Land, and against all sinful and unlawful Acts emitted and executed, published and professed against our Covenanted Reformation; where also they burnt the *Acts of Supremacy*, the *Declaration*, the *Act Rescissory*, for the *burning the Covenant*.

Pag. 146. ' At length the King of Terrours, a Terrour to all Kings, cut off that Supreme Author and Authoriser of Mischief, *Charles II.* by the suspicious Intervention of an unnatural Hand, as the Instrument thereof; wherein much of the Justice of God was to be observed, and of his Faithfulness verified; That *bloody and deceitful men shall not live out half their days*: His bloody Violence was recompenced with the unnatural Villany of his Brother, and his unparallel'd Perjury was justly rewarded with the most ungrateful and treacherous Monster of a Parricide: for all the numerous Brood of his adulterous and incestuous Brats, begotten of a Multitude of Whores, at home and abroad, yea, with his own Sister too, he died a Childless Pultron, and had the *unlamented Burial of an Ass*: and for all his Hypocritical Pretensions to a Protestant Profession, he drunk his Death in a Popish Potion, contrived by his own dear Brother that succeeded him; — passionately resenting *Charles* his Vow, to suffer the Murder of the Earl of *Essex* to come to a Trial, which was extorted by the reiterated Solicitations of some, who offer'd to discover by whom it was contrived and acted; which made the Duke's guilty Conscience to dread a Detection of his deep Accession to it: whereupon the Portion quickly after prepared, put a stop to that, and an end to his Life, *February 6th. 1685*: of which horrid Villany time will disclose the Mystery, and give the History when it shall be seasonable.

Pag. 237. ' A Prelate's Depute is no Minister of Christ, but a Curate is a Prelate's Depute, *Ergo*. --- That a Prelate's Depute is no Minister of Christ, I prove not only from that, that a Prelate, *quatalis*, is not a Servant of Christ, but an Enemy; and therefore cannot confer upon another that Dignity to be Christ's Servant; but also from this, that the Scriptures allow no derivation of deputed Officers, *Rom. 12. 7, 9*.

Pag. 255. ' Never can it be instanced these twenty seven Years, that the Curates have brought one Soul to Christ, but many instances may be given of their murdering Souls: Hence these who cannot but be Soul-murderers, may not be heard or entertained as Soul-Physicians; but the Curates cannot but be Soul-murderers, *Ergo*.

Pag. 256. 'The Meetings of the Curates, for Administration of Ordinances in their way, the Lord hates, and hath signally forsaken: therefore we should hate and forsake them. This is confirmed by Mr. *Durhame*, *Rev.* 1. p. 55.

Pag. 259. 'Hearing of Curates reductively involves us under the guilt of Idolatry, and breach of the second Commandment; therefore we ought not to let them dwell in the Land, lest they make us sin, *Exod.* 23. 32. We should destroy their very names out of the place, *Deut.* 12. 3. *Jud.* 2. 7.

Pag. 285. *Jus Populi*, cap. 16. (says he) 'Make this one Character of a Tyrant, that living in Luxury, Whoredom, Greed and Idleness, he neglecteth, or is unfit for his Office. How these sute to our times, we need not express; what effrontery of Impudence is it for such Monsters to pretend to rule. P. 296. Kings and Tyrants for the most part are reciprocal terms.

Pag. 306. 'We own the obligation of our sacred Covenants unrepalably and indispenably binding to all. But we deny that hereby we are bound either to maintain Monarchy, or to own the Authority of either of the two Monarchs that have monarchized or tyrannized over us these twenty seven Years past. In the Covenants we are not bound, but only conditionally, to maintain the King's Person and Authority, that is only upon the terms that he should be a Loyal Subject to Christ, *and a faithful Servant to the People, which he cannot be thought who does not cause all to stand to their Covenant-Engagements, as *Josiah* did, *2 Chron.* 34. But, alas, there was never a *Josiah* in the Race of our Kings; they rose up to the height of Rebellion against God and the People, with Heaven-daring Insolency, not only breaking but burning the Holy Covenant.

*Mr. Rule upon the matter affirms the same, Second Vindication. p. 90.

Concerning owning of Tyrants Authority, p. 308.

'When Monarchy becomes opposite to the Ends of Government, the Contagion of it affects that very Species of Government; and then the House is to be pulled down, when the Leprosie is got into the Walls and Foundation. The People may make their publick Servant sensible, that he is at his highest Elevation but a Servant: Hence now when the Species named in the Covenant, viz. Monarchy, is so vitiate, that it is become the Instrument of the Destruction of all the Ends of that Covenant, and now by Law transmitted to all Successors, as an hereditary, perfect, and perpetual Opposition to the coming of Christ's Kingdom; so that

‘ that as long as there is one to wear that Crown, (but *Jehovah*
 ‘ will in Righteousness execute *Coniah's* Doom upon the Race,
 ‘ *Jerem. 22. ult.* write this Man Childless,) and to enter Heir to
 ‘ the Government as now established, he must be an enemy to
 ‘ Christ: There is no other way left, but to think on a new Model,
 ‘ moulded according to the true Pattern.

Pag. 311. ‘ As he is not, nor will not be our covenanted and
 ‘ sworn King, and therefore we cannot be his covenanted and
 ‘ sworn Subjects; so he is not, nor can be our crowned King, and
 ‘ therefore we cannot be his liege Subjects, owning Fealty and O-
 ‘ bedience to him.

Pag. 340. ‘ It will be found that there is no Title on Earth now
 ‘ to the Crowns, to Families, to Persons, but the Peoples Suffrage;
 ‘ for the Institution of Magistracy does not make *James Stuart* a
 ‘ King, no more than *John Chamberlain*.

P. 375. ‘ Kings must be like Dogs that are best Hunters, not those
 ‘ who are born of best Dogs; therefore Dominion is not hereditary.

Pag. 389. ‘ The Inferiour is accountable to the Superiour, the
 ‘ King is inferiour, the People is superiour; *Ergo* the King is accoun-
 ‘ table to the People. The Proposition is plain; for if the King's
 ‘ Superiority make the People accountable to him, in case of trans-
 ‘ gressing the Laws, then why should not the People's Superiority
 ‘ make the King accountable to them, in case of transgressing the
 ‘ Laws.

Pag. 411. ‘ In the fourth Article of the Covenant, we are obli-
 ‘ ged to endeavour that all Incendiaries and Malignants, &c. be
 ‘ brought to condign punishment; therefore is it imaginable that
 ‘ the Head of that unhallowed Party, the great Malignant Enemy,
 ‘ who is the Spring, and gives life to all these Abominations, should
 ‘ be exempted from punishment? shall we be obliged to discover
 ‘ and bring to punishment the little petty Malignants, and this
 ‘ implacably stated Enemy to Christ, escape with a Crown on his
 ‘ Head? Nay, we are by this obliged, if ever we be in Condition,
 ‘ to bring these stated Enemies to God and the Country, to con-
 ‘ dign Punishment, from the highest to the lowest: And this we
 ‘ are to do, as we would have the Anger of the Lord turned a-
 ‘ way from us, which cannot be without hanging up their Heads
 ‘ before the Lord against the Sun, *Numb. 25. 4.*

Pag. 412. ‘ By the fifth Article of the Covenant, we are obliged
 ‘ to endeavour that Justice be done upon such as oppose the Peace and
 ‘ Union between the Kingdoms; but this Man and his Brother have
 destroy'd

"destroy'd and annull'd that which was the Bond of these Kingdoms
 "Union, viz. the Solemn League and Covenant.

Page 459. "That from *God save the King*, now imposed, as it
 "is found in the Original, is only paraphrastically expounded,
 "and most catechrestically applyed to Tyrants, being in the na-
 "tive sense of the words only, *Let the King live*; which, as it is
 "now extorted most illegally, so it can be rendered neither civilly,
 "nor sincerely, nor christianly; It is a horrid mocking of God,
 "and a heinous taking of his Name in vain, contrary to the
 "third Commandment: If it be a Congratulation, it is the more
 "abominable, not only for the Hypocrisy that is in it, but the
 "Blasphemy, in giving Thanks for the Promoter of the Devil's
 "Interest, and the Destroyer of Christ's, and the Liberties of Man-
 "kind.

Page 466. "Let us consider the Person and Matter for whom and
 "for what this Prayer (*God save the King*) is extorted: Either it is
 "for the Salvation of *James the Papist*, or of *James the Tyrant*;
 "Now it's not the Will of God, that they that have, and keep, and
 "will not part with the Mark of the Beast, should be saved; for he
 "is adjudged of God to drink the Wine of his Wrath, *Rev. 14. 9, 10*.
 "We cannot pray for him as a Christian, or as King, because he is
 "neither; and as a Tyrant, he can no more be saved than as a Pa-
 "pist; for, *Tophet is ordained of old, yea, for the King it is prepared*,
 "*Isai. 3. 33*. Now while he continues such, we must complain in
 "Prayers, not for his Misgovernment only, but for that he governs,
 "and desire to be delivered from him; for considering what a Man,
 "and what a King he is, guilty of Murder, Adultery, Idolatry,
 "under the Sentence of the Law both of God and Man; we can
 "pray no otherwise for him than for a Murderer, Adulterer, Ido-
 "later; we cannot pray that the Lord may bless his Government,
 "for it's his Sin and our Misery, that he is a Governour, and his
 "Throne is a Throne of Iniquity. What Form of Prayer this Au-
 "thor uses for the King, may be seen at the end of the Notes of their
 "Prayers.

Page 482, and 483. "These that now would impose Bonds up-
 "on us, are such Sons of *Belial* as cannot be taken by the hand.
 "There is one general Argument that will condemn coming in any
 "Terms or Bonds with that Party that have broken the Covenant,
 "because such Transactions are a sort of Confederacy with the known

* Compare this with the late Assembly's refusing, at the King's desire, to admit of any of the Episcopal Clergy with them into the Exercise of the Ministry.

" Enemies of the Truth and Godliness ". Mr. Gillespy demonstrates that to be unlawful; when in capacity, " we should not suffer them to dwell in the Land; if we " are not to be familiar with Heathens, far less with Apostates; for the Apostle lays much more restraint " from Communion with them than with Pagans, 1 Cor. " 5. 15. And again, Exod. 34. 12. All sacred Transac- " tions are discharged upon a moral and perpetually " binding ground: And all Toleration is prohibited, and " all conjugal Affinity. Such Compliances brought on the first de- " solating Judgment, the Flood, on the old World, Gen. 6. when " the godly conformed, and incorporated with the ungodly Crew. " — The Scriptures frequently disprove all Confederacies, Co- " venants, Concord, and, without distinction, all Transactions and " unitive Agreements with the Men of Belial, that overturn the " Reformation, p. 487.

Page 501. " It's clear from the Form, the Object, and from the " Ends of the Covenant, which are all Moral, and of indispensible " Obligation, that it is of perpetual and unalterably binding force, " obliging the present and all future Generations.

Page 500. *By Allegiance and Loyalty, can be meant nothing else, by our present Governors, but an Obligation to own and obey, and never to oppose the Design of advancing Tyranny; and by Peaceableness and Orderliness, nothing else can be intended, than an Obligation never to oppose either the present Settlement, or future Establishment of Popery and Arbitrary Power, upon the Ruines of the Reformation, and our Civil and Religious Rights and Liberties; whence they that take these Oaths and Bonds, in any other sense, look more to the Liberties of worldly Interest, than to the Dictates of Conscience, and by quibbling Evasions do but mock God, deceive the World, and illude the Enemies, and delude themselves.*

Page 505. " The Covenant is the Foundation of the Peoples Com- " pact with the King at his Inauguration, the fundamental Law of " the Government; and among the very *Leges & regulæ regnandi*; so " that the Rescindors of it are chargeable not only with Perjury, but " of Treason and Tyranny, in breaking and altering the Constitu- " tion of the Government, and are lyable to the Curse of the Cove- " nant; for they cannot rescind that, nor escape it's Vengeance; " whereof we have a Speaking-pledge already, in that the Rescinder " of these Covenants was so terribly rescinded, and cut off by the " hands of unnatural Violence; God thereby fulfilling that threaten'd " Judg-

"Judgment of Covenant Breakers, *That be that hath broken his Covenant shall be brought to Destruction; and bloody and deceitful Men shall not live out half their days.* So Charles the Second got not leave to live out half of the days he projected to himself.

Page 508. "To require Men to subscribe to a Declaration asserting that the National Covenant; and the Solemn League and Covenant, were and are in themselves unlawful Oaths; is to require Men to enter into a Confederacy against the Lord, at which the Heavens might stand astonished; it's an unparalleled breach of the Third Commandment, and could no more be taken in Truth and Righteousness, than an Oath renouncing the Bible.

Page 513. "An acknowledgment of Ecclesiastical Supremacy resident in the King, is the most blasphemous Usurpation on the Prerogative of Christ, that ever the greatest Monster among Men durst arrogate; yea, the Roman Beast never claimed more; and in effect it is nothing else but one of his Names of Blasphemy, twisted out of the Pope's hands by King Henry the Eighth, and handed down to Q. Elizabeth, &c. By this many intolerable Incroachments, made upon the Liberties and Privileges of the Church of Christ, are yielded unto; as that there must be no Church Assemblies without the Magistrates consent, but that the Power of convocating and indicting Assemblies does belong only to him, that he may dissolve them when he pleases; and that his Presence, or his Commissioners, is necessary to each National Assembly.

Page 516. "To engage in Bonds of living peaceably, is to engage in Bonds of Iniquity; they are Covenants of Peace with God's Enemies, whom we should count our Enemies; and hate them because they hate him, Psal. 139. It's more suitable to answer as *Jehu* did to *Foram*, *What peace, so long as the whoredoms of thy Mother Jezebel, and her witchcrafts are so many?* than to engage to be at Peace with those who are carrying on *Babylon's* Interest, the Mother of Harlots and Witchcrafts.

Compare this with the Presbyterians now denying the Power to the King of dissolving the Assembly.

the late Assembly refused, at King William's desire, to receive the Episcopal Party into any Terms of Peace or Communion.

Page 658. "For private Persons to destroy and rid the Commonwealth of such Burdens and vile Vermin, so pernicious to it as Tyrants are, was thought a Virtue meriting Commendation by all

* Upon this consideration

* All that
are not
true Cove-
nanters.

" Nations; among the rudest Nations this is a Relict of Reason; as
" the Oriental Nations have a Custom when ever any Persons run a
" *Muck*, that is, in a revengeful Fury take such a quantity of Opium
" as detracts them into such a Rage of mad Animosity, that they fear
" not to Assault and go throw destroying whom they can find in
" their way; then every Man arms against man, and is ambitious of
" the Honour of first killing him; which is very rational; And it
" seems to be as rational, to take the same course with our mad Malign-
" nant *Mucks**, who are drunk with Hellish Fury, and are running
" in a rage to destroy the People of God, and all who do good."

Page 701. *The exacting Taxations for maintaining of the Army, and
the paying of Subsidies, was and remains to be a consummating Crime on Wash-
edness, the Cry whereof reaches Heaven; since upon the matter it exceeded
the Gadarens Wickedness, and was short of their Cruelty; they did not be-
sieve Christ and his Gospel to be gone out of Scotland, but with armed Vi-
olence declar'd they would with the strong hand drive him out of his Pos-
session; in order to which, their Legions are levied with a professed Decla-
ration, that there shall not be a Soul left in the Nation, who shall not be
slain, shut up, or sold as Slaves, who will own CHRIST and his In-
terest.*

Page 712. " The paying of Subsidies to the present Government is
" to furnish that Party of the Dragoon's Legions, in their War against
" Prince Michael and his Angels with Supplies; which no Moral Force
" can excuse; no more than it can do the shedding of the Blood of their
" innocent Children, or sacrificing them to Moloch; for no Sacrifice
" they can offer to the Devil, can be more real, or so acceptable, as
" what they declare by this; being so direct, not only in opposition
" to the coming of the Kingdom of Christ, but the Dejection
" of his precious Interests, and the giving Satan such an absolute
" Dominion in the Nation, as that they who have made the Decree,
" and all who put it in Execution, practically declare thereby they have
" mancipate themselves to his Slavery, and sold themselves to work
" Wickedness in the sight of the Lord: so likewise that all the rest of
" the Nation may with themselves become his Vassals, and in evidence
" of their Opposition to Christ, and in recognition to Satan's Sove-
" reignty, and their Subjection, they are appointed to pay these black
" Meals †.

† Taxes.

Mr. Rale, the great Scribe now of the Party, in his *Second Vindi-
cation of the Church of Scotland*, owns at every turn, that there are
many Presbyterians in Scotland, who are neither moderate nor sober;
and

and to these he imputes all the Rebellions and Murders committed by the Party, and yet he calls the Legal Restraints, put upon these wild or mad *Presbyterians* (for so they must be called, if they be neither moderate nor sober) cruel Persecutions: Now their whole pretended Martyrology being only made up of these Men, it would fair know whose Martyrs such Men were; for the Devil has his Martyrs too: This is Mr. Rule's best way of Reasoning; for, which I am apt to think, there's few of the Party that will thank him; it being most evident, that those whom he so much disowns and reflects upon, are the only true *Scottish Presbyterians*; for whereas Rule, and some few with him, who would be thought moderate and sober, have evidently deserted the old Cause, and seem to sit down upon the Lees of *Dishonest Presbytery*, unto which they have basely degenerated, while these others tread exactly in the steps of their Forefathers, and act in a close Conformity to the Covenants, and the Decrees of the General Assemblies; which must be acknowledged to be the Rule for *Scottish Presbyterians*; or else it must be confest that they have none.

I shall leave the Reader to judge which of these two are indeed the truest *Scottish Presbyterians*, by the account which one of their own famous Writers gives of those whom Mr. Rule calls sober and moderate; in the *Historical Representation of the Testimonies of the Church of Scotland* (printed 1687. page 162 and downwards) speaking of the Toleration granted in that same Year by the King; he says, and truly too, That those who embraced it, acted contrary to the *Presbyterian Principles of the Church of Scotland*, particularly to the Declaration of the General Assembly, July 27. 1649. And contrary to the Covenants. And on this Head his Arguments are infinitely beyond any that ever we have heard from Mr. Rule; For (says he) this Toleration is founded on Sovereign Authority, Prerogative Royal, and Absolute Power, which all are to obey without reservation. Again, (says he) it comes through such Concessions, as suspends, Reps, and disables all Penal Laws against Papists, and thereby overts all the Secular and Legal Bulwarks that Protestant can have for the Establishment of their Religion, making them depend only upon the arbitrary Word of an Absolute Monarch, whose Principles oblige him to wish it: So they that accept this Toleration, do thereby recognize a Power in the King, to subvert all Laws, Right, and Liberty, which is contrary to Religion as well as Religion, and a clear breach of the Covenants. By this Toleration the Papists are encouraged, and increased in Numbers, the whole Nation

Nation overflow'd with their Hellish Locusts; and all places fill'd with Priests and Jesuits; yea, the Executive Power of the Government is put in the hands of the Romanists. — Whatever Liberty this may be to some Consciences, it's none to the tender; it's only a Toleration which is always of Evil; for that which is good cannot be tolerated, under the Notion of good, but countenanced and encouraged as such: Therefore this reflects upon our Religion, when a Toleration is accepted, which implies such a Reproach, and the annexed Indemnity and Pardon, tacitly condemns the Profession thereof, as a Fault or Crime, which no Christian can bear with, or homologate by Acceptance; some Addressers, particularly the Presbyterians at London, have blasphemously alledged, that God is hereby restored to his Empire over the Conscience: Moreover, * (says he) true Presbyterians can never class themselves among them that are hereby indulged, viz. Archbishops and Bishops, all the Prelatical and Malignant Crew, all Quakers and Papists, reaching also all Idolatry, Blasphemy, Heresie, and Trueth; making the Professors of Christ Partners with Antichrist's Kassals. Such a Toleration is contrary to the Scriptures of the Old and New Testament; it's like Julian the Apostate's Toleration, designing to root out Christianity; it's contrary to the Confession of Faith; and therefore to accept this Toleration, is inconsistent with the Principles of the Church of Scotland, National and Solemn Leagues and Covenants, and Solemn Acknowledgements of Sins, and Engagements to Duties; in all which we are bound to Exterminate Popery and Prelacy, as inconsistent with the whole Tract of our former Contendings, and particularly with the Testimony of the Synod of Bise, and other Brethren, against Cromwell's vast Toleration and Liberty of Conscience.

* Alfop
and other
London
Presbyterians Ad-
dress to
K. James.

“ The worst of all is, (says he) that it's further declared in
“ that Toleration, That nothing must be preached or taught, which
“ may any way tend to alienate the Hearts of the People from
“ the King or his Government: Here is the Price at which they
“ ought to purchase their Freedom; a sad Bargain, to buy Liberty
“ and sell Truth. But who can be faithful, but he must think
“ it his Duty to alienate the Hearts of the People from such an
“ Enemy to Christ? What Watchman must not see it his indispensable Duty, to preach so that the People may hate the Whore,
“ and this Pimp of Hers: It cannot be but very stumbling to see
“ the Ministers of Scotland purchasing a Liberty to themselves, at
“ the rate of burying and betraying the Cause into Bondage; and
“ thus to be laid by, from all Opposition to Antichrist's Design,

“ in

“ in such a season : The World will be tempted to think, that
 “ they are not governed by Principles; but their own Interest,
 “ and that it was not the late overturning of Religion and Li-
 “ berty that offended them; for if that Arbitrary Power had
 “ been but exerted in their Favours, though with the same Pre-
 “ judice to the Cause of Christ, they would have complied with
 “ it, as they do now.

Mr. Rule, in his late Book, is highly offended with the Author
 of the *Case of the afflicted Clergy*, for saying, *That the Presby-*
terians Addressed and Thanked King James for this Toleration, in a
fawning and flattering manner; and yet our honest Presbyterian
 Author deals more roundly with them, Page 177: his words are
 these, *The Addresses made thereupon, were with a strain of Falsome*
and Blasphemous Flatteries, to the Dishonour of God, the Reproach of
the Cause, the Betraying of the Church, the Detriment of the Nation,
and the exposing themselves to the Contempt of all. Again, (says
 he, Page 176, 177, 178.) *The Address it self is of such a dress,*
as makes the things addressed for to be odious, and the Addressers to
forefeit the Respect and Merit the Indignation of all that are Friends
to the Protestant and Presbyterian Cause. ——— “ Nothing
 “ could have been more cross to the real desires of the true
 “ Presbyterians than this newly start-up Opinion, that Interest has
 “ led them to espouse. ——— There is nothing here sounds
 “ like the old Presbyterian Strain; neither was there ever an Ad-
 “ dress of this Stile seen before from Presbyterians: It would have
 “ looked far more Presbyterian like, to have sent a Protestation
 “ against the now openly design’d Introduction of Popery, and
 “ Subversion of all Laws and Liberties; which they are cove-
 “ nanted to maintain; or, at least, an Address in the usual Lan-
 “ guage of the Presbyterians, who used always to speak of the
 “ Covenants, and Work of Reformation; but here never a
 “ word of these, but of Loyalty to His Excellent, to His Gra-
 “ cious, and to His Sacred Majesty; of Loyalty not to be question’d;
 “ an entire Loyalty in Doctrine, a resolved Loyalty in Practice, and
 “ a fervent Loyalty in Prayers. All that they are solicitous about,
 “ is not for the Prerogatives of their Master, or the Liberties
 “ of the Church, but lest their Loyalty should be question’d,
 “ that they be otherwise represented; all that they beseech for,
 “ is, Not that the Cause of Christ be not wronged, or Anti-
 “ christ introduced by this Liberty; but that those who promote
 any

"any Disloyal Principles and Practices may be looked upon as
 "none of theirs; and all the hopes they have, is in the great
 "Persuasions of His Majesties Justice and Goodness."

"Here is a Lawless, Unrestrained Loyalty to a Tyrant, claim-
 "ing an absolute Power to be obeyed without reserve; not only
 "professed, but solicitously sought to be the Principle of Pre-
 "byterianism, whereas it is the Principle of Atheistical Hobbes.—
 "This is not the Presbyterian Loyalty to the King, according
 "to the Restrictions in the Covenants; but Erastian Loyalty
 "to a Tyrant in his overturning Religion, Laws and Liberties,
 "and in persecuting and encouraging all Iniquity. This Loyalty
 "in Doctrine will be found Disloyalty to Christ; in a faithful
 "and shameful silence, that Wrong is done to him. This Loy-
 "alty in Practice, is a plain betraying of Religion and Liberty,
 "and lying by from all Opposition to the Destroyer of both.
 "And this Loyalty in Prayers, for all Blessings ever to attend
 "His Person and Government, will be found inconsistent with
 "the Zeal of Christians, and the Ours of the Elect unto God,
 "for Vengeance upon the Supporters of Antichrist; nor conso-
 "nant to Presbyterian Prayers in reference to Popish Tyrants; it
 "were much more suitable for them to pray, *That God, which*
 "*barb snared his Name to dwell in his Church, may destroy all Kings,*
 "*that shall put to their Hands to alter and destroy the House of God,*
 "Ezra 6. 12.

Page 178, 179. "This Address is so stuffed with sneaking
 "Flatteries, that it would more become Sycophant and Court
 "Parasites, than Ministers of the Gospel.—Nothing but
 "a Rhapsody of Flatteries, justifying all his Claim to Absol-
 "uteness, and engaging to demean themselves so, as that he
 "may find cause to enlarge rather than to diminish his Favours,
 "which can be no other way but in assisting him to destroy
 "Religion and Liberty. O what an indelible Reproach is this
 "for Ministers, who pretend to be set for the Defence of the
 "Gospel, thus to be found betraying Religion. This is in ef-
 "fect not only Flattery, but Blasphemy, as great as if they
 "had said, They resolved, by the help of God, to be as Un-
 "faithful, Time-serving, and silent Ministers, as ever plagued
 "the Church of God, &c. 180.

Now the *Presbyterians* who accepted this Toleration, and made such bustling Adresses of Thanks to King *James* for it, are they whom Mr. *Rule* calls the sober *Presbyterians*: And now I leave him to Vindicate himself and them, from what is thus charged upon them, by one who is well known to be a true *Presbyterian*, * and as such is at present own'd, and employ'd in a considerable Trust by the General Assembly: And if we may judge from all the Principles and Practices of the former *Scotch Presbyterians*, he is really a far honest *Presbyterian*, than they who would now call themselves Moderate; and yet in contradiction to that Title, persecute their Reformed Brethren with the greatest Rigour and Severity. To conclude this Head, and to justify what may be thought most severe in the Character given of *Presbyterians* in the former Section; if we may believe the account the *Presbyterians* of Scotland have published to the World themselves, (as I think they ought not to blame us if we do) then the one half of our *Presbyterians* are neither Moderate nor Sober, but Wild Hill-men, Separatists, a robbing, lawless, ungovernable Rabble, a mad People, headstrong Traytors and Rebels, that is, in a word, they are *Cameronians*, vide *First and Second Vindication, and further Vindication of the Church of Scotland*. The other half are Betrayers of all Religion, Covenant-breakers, Worldly, Fawning, Flattering Court Parasites, Blasphemous, Unfaithful, Time-serving Ministers, and the greatest Plagues of the Church of Scotland; vide, *Hind let loose, Banners disbanded*. And even Dr. *Rule*, (as he intitles himself, and is angry that others do not call him so too,) in that Defence of the *Presbyterians*, which he writes by the Order of the General Assembly, calls the *Cameronians* a People rendred mad, p. 91. And in the same Page, speaking of the other Party of *Presbyterians*, says, I deny not but many of them put force upon their Light. Again, p. 118. They did hear remittente Conscientia. And what is this to say, in plain terms, but that one Party of *Presbyterians* is without their Wits, and many of the other without any Conscience: Now what may Prelatists look for from such Men, *Pudet hac opprobria nobis & dici potuisse & non potuisse refelli*.

There are some famous Authors more, that are fit to have place here, because in their Writings they discover the true Spirit of the *Presbyterian* New Gospel, two of them own themselves to be present Pamphleteers for the Party, pretending, forsooth, to answer Books too. The honestest and truest *Presbyterian* of these two, shall have, as he deserves, the first place, that is the Author

* Shields
Chaplain
to my Lord
Angus's
Regiment,
one of their
famous Au-
thors and
Preachers.

of the brief and true Account of the Sufferings of the Kirk of Scotland, occasioned by the Episcopalians, since the Year 1660; London, Printed, 1690.

In the very first Page, he seems to be struck with Astonishment at the thinking but of Episcopalians, (as he calls them,) 'O (*says* 'be) their Superlative Inpudence, their Hellish Dissimulation and 'Malice: They imitate the Devil himself, who first tempts, and 'then accuses, tho' it's too visible that their Consciences are past 'feeling, being seared as with a hot Iron. When their Hierarchy 'was restored, the Devil, who seem'd to be 'bound sometime before, * was let loose, the 'Flood-gates of all Impiety and Wickedness 'were set open; and Hell did triumph in its 'Conquests over the Nation, and displayed its 'Banner not only against Religion, but even 'Morality: Which the Prelates and their Ad- 'herents were so far from opposing, that they 'indulged the People, but especially the Gen- 'try, in their Wickedness, as knowing that 'to be the only Method to secure them on 'their side. Well, believe but this New Gos-

* That was no doubt in the peaceful and godly days of the Holy Covenant: But how seem'd the Devil to be bound then? why, it was after the New Gospel way. He was bound in the Chains of Blood, Murder, and Rebellion; being surfeited with those Sacrifices he seemed to lay himself down to rest, leaving all his drudgery upon Earth to be performed by his Covenanted Agents.

pellor, and the Scotch Gentry, as well as Clergy, are a rare sort of Monsters indeed; for the best Characters and softest Words he bestows upon them, are these. 'They are Godless Miscreants, 'of the true *Egyptian* Brood, infamous Parricides, Sorcerers, 'and incestuous Apostates, infamous Varlets, infamous Villains, 'left to corrode their own viprous Bowels with their Inhumane 'Fury; the Devil's Instruments, fit only to be Stallions and 'Pimps to Bawdy-Houses; the Episcopalian Hireling-Preachers, 'with their infernal Bawlings, the Scum and Refuse of the Na- 'tion, they bore the Characters of Wickedness on their Foreheads, 'liker Pagans than Professors, Blood-hounds, Children of Hell, 'the Tyranno-papa-prelatical Host, the great Papa-prelatical 'Champion *Dumdee*, Savage Beasts in Humane Shape, a graceless 'untoward Generation of Prelatists, who use nothing but Hector- 'ing for Reason, and Cursing for Argument; ungodly Episcopal 'Brutes, that reprobate Faction; that Limb of Antichrist, and 'infernal Locust, the Apostate Archbishop *Sharp*, with a Malice 'like his Father the Devil, that waspish formal Prelate—— 'The Generation of Vipers, the Episcopalian Seed of the Serpent, 'Hectors and Buffoons, the most obdurate, impenitent, spiteful, 'base,

'base, impudent Priests, whose Fathers were not good enough to
'eat with the Dogs of their Flocks, infamous, scandalous, lying,
'Runnagates, &c.

This is the way the *Scotch Presbyterians* use to argue and answer Books; and these are the sweetest Flowers of our Author's Presbyterial Rhetorick, that he liberally strows in every Page of his Book; which being quite contrary to the Spirit and Genius of CHRIST, must be allowed to pass for new-minted, superfine Presbyterian Gospel.

Well, so much for *Scotland*, that's his own Country, perhaps our Author may be more courteous and civil to Strangers. Next then let's see how he treats the other Reformed Churches: As for the Church of *England*, he discharges most furiously against her in many places, viz. p. 7. 'She is the worst constitute Church in the World; These Tantivees, let their Hyperbolical Pretensions of Zeal for Religion and Loyalty, be what they will, if the King but put forth his hand to touch them, they will curse him to his face; * and rather than part with an Inch of Superstition, or a Swinish Lust, will, as the Party have always done, lay a Confederacy with Hell and Rome, as times past and present do evidence beyond contradiction. I wonder he did not add, and times to come; for that would have been as true as the other.

And again, p. 8. 'For the new upstart slavish Doctrine of Passive Obedience, as the Church of *England* had the Dishonour to be the Mother of it, she has also the Ignominy to be the Murderer, having basely cut it's Throat, as Harlots use to do sometimes with their spurious Brood *.

Page 27. 'If the *English* Clergy offer to assist the Prelatical Scots, as they are readier by a thousand to one to do it, † than to Swear Allegiance to their Sovereigns, it may arm the good Women with their Folding-stools once more against them; as it did formerly in King Charles the First's time, when one of the Bishops began to read the *Common-Prayer*, which she called Popery *.

Page 28. 'Is it not as lawful for the Scots Presbyterians, to pray against the *English* Hierarchy as Antichristian. As for the *English* Clergy and Prelates too, to Plot, drink and

* Presbyterians indeed ordinarily prevent the King's putting forth his hand against them, by assaulting him first.

* The great design of the New Gospel to decry Passive Obedience, and to blaspheme the Church of England.

† The *English* Clergy, who scruple to swear, shew, that they can patiently suffer, and therefore are not concerned at what Presbyterians threaten; the Devil can go no farther than his Chain reaches.

* And so do all the new Gospelers.

'plead in their Sessions at the Devil, against the Scots Presbyterie:
'And I believe they would pray against it also, but that they have
'not a Form for it. To suppose, that the banishing the Prelati-
'cal Scots Clergy was not encouraged by Authority, is ignorance
'and Sawciness; for it's plain, Authority in Scotland has done
'what was proper for a Civil Government to do, *viz.* They have

* By the same Argument, the
Possession of Religion must be An-
tiburane in France, Italy, and
Spain; and the Christian too in
all the Grand Seigneur's wist Do-
minions.

'declared the Hierarchy Antihumane; that is,
'contrary to the Peoples Inclination,*: and, I
'suppose are so good natur'd, to wish their
'Neighbours were rid of it too; and so much
'the rather, that they have so often found, and
'do still find them imposing Sawcy Intrigues a-
'gainst the Kingdom of Scotland, wherein, if
'they persist, it may perhaps, and let them blame
'themselves for it, prove as fatal to them as it did in the days of
'Dr. Laud. Well, here's a severe and open threatening, England
then look to it. The Scots Presbyterians are sworn in their Holy
Covenant, to reform Britain and Ireland, (though it be by Club
Law) and let them but have Power according to their Will, and
they will soon visit you once more, for all your Goods.

Page 29. 'The Bishops are generally found to be against that
'which is for the Nations good, and howsoever the late opposi-
'tion which they made to the late King may be magnified, they
'seem quickly to have repented of it. But supposing they had
'continued stedfast, yet whatever good Nature might have done,
'I am sure, Justice would not have awarded them any thanks;
'which will appear undeniably true, if we consider (among many
'other things which be instances) how most of the Bishops opposed
'the reverling of the Judgment of Perjury given against Dr. Oates,
'who did the Nation more service than Seven Idolized Stars, so
'many of whom are now turned dark Lanthorns. Nor can it
'ever be forgot, how many of the inferior Clergy, following the
'Conduct of their Tripple-headed Guide, advanced the Interest of
'the Tripple-Crown, and some of them topping ones too, at the hour
'of death, grated with their slavish nonsensical Doctrine of Resist-
'ance upon the Consciences of the Noble Hero's, and Darlings of
'the People, the Lord Russell and Duke of Monmouth upon the very
'Scaffolds; and if the contrary Doctrine be damnable, as they al-
'leged, then I am sure their Church hath been guilty of damnable
'Practices since*.

* Every
thing that's
not agree-
able to the
New Gospel
will be fla-
gitious, nonsensical, and damnable.

This is the Charity that the New Gospel Professors have to the Church of England, which the whole Christian World besides them, doth so justly honour and esteem, upon the account of their Government, Worship, Doctrine, and Practice, which their Phantastical Neighbours so maliciously censure and blaspheme. Well, but (say they) the Church of England is still labouring under much Romish Superstition and Idolatry, and which is worse, she is Papapretetical, nay, she is Archpapapretetical; and that's Antihumane, in the New Gospel phrase. But I hope they will be kind, at least, to their Brethren of the Presbyterian Church beyond Sea. Are not the Dutch and French, Presbyterians? Is not the Mother Church of Geneva thoroughly reformed? No, no, they have never set up the Solemn League and Covenant for their Standard: Or to speak in the Author's own words, pag. 27. *They are strangers to the power of Godliness, because not knowing how to pray, without they must have recourse to a Form, which is as unreasonable and unnatural an imposition upon the Strong, especially, on Ministers, as would be the imposing of Crutches upon the adult and able part of Mankind, who can walk better without them.* Well, Christ prescribed a Form of Prayer to his Disciples; the first, and all the succeeding Ages of the Church thought it not only convenient, but necessary to use Forms in Publick Worship; but, alas the Disciples themselves, and all the preceding Christians, are but weak, unable Infants, in respect of the adult, strong, and covenanted Professors of the New Gospel in the West of Scotland.

The next famous Author is Mr. Rule, who calls himself a Doctor of Medicine (for they never pretend to have any in Divinity) in his Second Vindication of the Kirk of Scotland, he says, pag. 113. *That it is an unfair, injurious, and false Imputation, to charge the Severity of the Style of this Author upon the Presbyterians, who, he says, disown the Style, it being written by a Cameronian, while they stood at a distance from the sober Presbyterians; however those whom he calls Sober Presbyterians, have never yet, by any publick deed, condemned that Book; nor any other of the Barbarities of these unsobber Cameronian Presbyterians; but have, on the contrary, received them into their Communion, without the least acknowledgment of any such Crimes; and Dr. Rule (that I may not offend him) calls them the Zealous Party, and represents them as pretty gentle, in that they made it their work only to deprieve, and not to Adulter the Episcopal Ministers, pag. 125.* Altho' the Doctor knows, that Instances can be given of some Ministers

nisters that were even Murthered by that Zealous Party, not long ago; and himself owns, in the beginning of his *Post-script*, that five Men and six Women, *Presbyterians*, came to the House of *William Ferguson*, Minister of *Kilpatrick*; and because he would not alter his manner of Praying, and come out of his House, as they had charged him, they therefore invaded his House, tore off his Cloaths, and beat him on the Head and Legs, which lookt but too like a design to Murther him: Several other things of this Nature were so notorious, that his ridiculous way of disguising, when he cannot deny them, must needs satisfy the World, of the certain truth of the Accounts that have been given by the Eye-witnesses and Sufferers in that Persecution. Upon which Consideration, Mr. *Pitcarne*, a better Writer, and as it appears, a much honest Man, declined the vindicating of these late Proceedings of the *Presbyterians*; not that he did not like the *Presbyterian* Cause, for he is through-paced that way; but because, after he had examined the matters of Fact for several Months, as he had been enjoyned by the Fraternity, he found it impossible to speak any thing in their Vindication, but that the greatest part of Scotland would know to be notoriously false; wherefore, as Dr. *Rule* himself informs us, *Preface* to his *Second Vindication*, parag. 5, & 7. in the end of the same Book, *Pag.* 190. *When this Affair was committed to him, after many Months he returned the Papers to be answered, without any Reply to them.* But passing this, I wonder that the Worthy Doctor should, in his late Book (now cited) exactly imitate that severe Style, which he and his Sobber Party pretended to disown; but, perhaps, he sees not this Beam in his own Eye, with which he must grant the Sobberest *Presbyterians* to be justly chargeable; because, as he himself is at great pains to inform the World, both in the beginning and ending of his Book, the whole Party committed that trust to him, when others had refused it: *Vid. Preface, parag. 5, and 7. pages, and Second Vindication, pag. 192.*

Upon which account, not only the Scurrilous Railing, but all the Untruths, Contradictions, and Nonfence, which abounds in every Page, is justly chargeable upon the whole Party, of which I shall give the World such a taste, as may be sufficient to make them judge of all the rest, which would be too tedious and nauseous here to insert. First then, as to *Scurrilous Railing Accusations*, in the very first page of his *Preface*, he calls *Prelatists*. *The Seed of the Serpent, whose Enmity against the Seed of the Woman*

Woman (that you must know, is Scots Presbyterians) as it began, so it must end with the World; and that you may not mistake him, he avers after in the same page, That they use the old stratagems of Satan; and in the 2d. page he compares them to Heathens, Papists, yea, they are Devils, both Greek and Syriack Devils; nay, they are Jesuites, Wo. to Posterity if they believe them, for then, to be sure, succeeding Ages will turn absolute Scepticks; He adds, It's evident, that many of them regarded not the Civil Authority of the Nation, and others, by their lawfulness of Conversation, made themselves unworthy to be in the Holy Function of the Ministry, Preface, Paragr. 2.

And in the Book it self, page 1. he charges the Authors of our late Books, with Malice, Lies, Railing, and guilt of the foulest and falsest Misrepresentations that the Minds of Men can suggest, enraged by being deprived of the occasion they once had to persecute their Neighbours, the end to which they improved their Lucrative places. Page 4. Mean Spirits and Mercenary Souls, that employ themselves in Mendicant Writings and Practices;— beyond the common sick of Slanderous Malice. Page 7. Guilty of the highest Impudence and Sauciness, pag. 12. Prelatical party eminent for Spite, but barb neither Truth nor Charity to warrant it, pag. 21. They who know their temper, and the brow and way of those for whom they plead, will not believe their Professions, their Hypocrisy being shameful and twisted with Malice, page 23. The temper of Episcopalianism is by unmanly, as well as unchristian shifts, to buoy up their sinking Cause, page 25. This Historian's Ignorant Malice to be despised, Judas Iscariot was his Predecessor, page 52. The contempt of the Ministry came from the Atheism and Debauches of the Episcopal Clergy. page 64. And again, of an Eminent Divine *, he saith, That his words are like those of a Mad-man, or of one raving in a Fever, page 51. It would be tedious and nauseous to trace this his Presbyterian Eloquence, through every page, as he vents it; or to shew how falsely and boldly he charges a whole Sacred Order of Men, with the faults, which he supposes, and would have the World believe, some single persons among them, to be guilty of; as that they are perfidæ frontis, Nothing manifestly false can check their Confidence and Impudence: The whole party grossly Ignorant. Papising Prelates, pages 126, 131, 133. Spung out the most spiteful Venom that can lodge in a Humane Breast, page 136. Impudence beyond Jesuitical, page 142. They glory either in their having no Principle, or that they can yield over the Belly of Conscience, to promote their Interest

* Loved
and honour-
ed by all
but Pres-
byterians.

terest with Men, page 144. The differences betwixt us and them,

* And yet are not reconcilable; * a heap of Lies, Men that have taught their
 they own Tongues and Pens to speak and write Lies, pag. 146, 147. Lies and
 the same Calumnies, horrid lies, a broad lie, page 150, 151. This which
 Religion they now call a broad lie, pass for a Gospel Truth among the Pres-
 byterians, An. 1648. * Prelatical Incumbents were Scandalous, and
 * The Au-wisit to edifie the people, and do rather barden them in Wickedness,
 ibid. page 162. A whole fardel of Lies, malicious Representations, coupled
 their As-falshoods, impudent and false assertions, brazen Foreheads, pag. 166.
 semblies a Prelates spend their short Glasse with ginsling py-bald Orations, pag. 168.
 ibid. of Bitterness, Malice and Contempt is suitable to the Historical Talent of
 King and many of the Prelatical Party. If the Debauchery of Prelates did not
 Parlia-tempt people to count all Religion a sham, it were well, page 173.
 ment. He knows that his Impudent Assertions and Lies can be discovered, and
 his Villanie come abroad at last, page 178. A Snarling Cur, ———
 a lying Spirit doth possess the Men with whom we have to do,
 * pag. 191, 194.

* Well
 Ranted
 Rule.

This is the Meek, Lowly-Strain of the Presbyterian new Gospel, whereby the soberest of them, pretend to vindicate their own proceedings, and refute the Writings of other Men, I leave the World to judge, by this way of defending the Party, what their Cause must be, and to determine, whether he who calls himself a Sober Presbyterian; and says, That he was selected and appointed by the sober General Assembly, to write in their defence; be not indeed as black and foul-mouth'd, as the most rank and rigid Cameronian among them all; for my part, I can see no difference betwixt his Stile and theirs, except this may pass for one, that Mr. Rule seems to have learned his Stile from the Coal-stealers in Edinburgh, or at Buck-burgh, of which Colledge only he ought to have been Principal; whereas the Cameronians seem to have learned their Stile from the Shepherds and Herring-fishers on the Western Coast, who, tho' they have more Cant, yet they have less Knavery than the former: If Mr. Rule should challenge me, as falling into the same fault for which I here blame him, because of some sharpness which he may apprehend to be in that Character I have given before of the Presbyterian Preachers and People, yet that is only chargeable upon my single person, and not upon others of our Party, for I neither do, nor pretend to write by a Commission from: And besides, he himself hath provided me with an Apologie, viz. Calling things by their true names, is not to be reckoned inconsistent with Moderation and Calmness; A perulant and affronted Adversary

Adversary is not to be handled with that softness of *Stile*, which is fit for such as are more modest. Preface, Paragr. 6.

But passing those Flowers of *Presbyterian Eloquence*, let us examine in the next place, if this Author makes any amends for his *Stile*, by the Truth and Reason that he writes; it would be tedious to trace him through every Page, in which his Nonsense, Contradictions, and Falshoods abound, and therefore I shall here mention only some-generals.

There is one Principle suitable to the Genius of the New Gospel only, upon which much of his Book is founded, and it's this, *Do as ye have been done by*; by this he excuses the greatest Barbarities of the *Presbyterian Rabble*, and often justifies their highest Severities against *Episcopal Ministers* *; it's true in other places he condemns them, and says, he will not defend them; but he seems not concerned shamefully to contradict himself at every turn: The People for whom he pleads are not so critical as to observe that, and for others he says, that he despises and contemns them: Sometimes, if you'll believe him, *Cameronians* are *zealous godly Men*, eminent for their suffering for Christ; by and by says he, They are a wild, ungovernable, desperate Rabble, rendered mad by Oppressors: the sum of all is, Revenge is a true *Presbyterian Virtue*; and Contradiction Mr. Rule's best way of Reasoning.

Preface, par. 6. these are his words: *I have treated the Adversaries I deal with as Brethren, desiring rather to exceed, than come short in Civility, and fair dealing with them.* But at the same time he takes the liberty almost in every Page, to call those he deals with, *Of the Seed of the Serpent, Devils, habitual Drunkards and Swearers, Traitors that deserve to have their Necks stretched, profligate persons, constant Sabbath-breakers, horrid Lyars and Slanderers, Men who beat their Wives, and in their Dealings are most injurious to Men, having no Conscience*, p. 32. *Ministers who are Opposers of Christ, and his Institution, who harden and encourage the people in their Sins.* As may be read in the Pages above cited, and many other of Rule's exceeding Civil Book, which being written by the Design of the whole General Assembly, it's but natural and just to conclude, that this is the only way of *Scots Presbyterian Civility and fair Dealing*. Again in the same Preface, and Paragr. 6. he says, 'I build not on Hear-say, or common Talk, which is the best Foundation of many of the Assertions of my Adversaries. And in the same page, these are his immediate preceeding words, 'The truth of matters of fact asserted in this Treatise, is not to be taken from

' me; but from them who are my Informers, few of whom I pretend to any personal knowledge of, therefore not my Veracity is pledged, but that of others: if they have deceived, or been deceived, I am not to answer for that. What can a Man believe of a Book that's usher'd in with such a doubting and contradictory Preface; if these were not Mr. Rule's own exprefs Sayings, no body could well believe, that the whole Faction could have singled out such a Writer to Vindicate them; but Falshood it seems has no Feet, and Lyars who have so little Wit and Memory, must needs be often intangled in their own Snares.

' Some of the Church of *England* have medled far beyond their ' Line in our Affairs, tho' we be far from interposing in any of theirs, p. 16. only upon occasion we take the Christian Liberty that our Predecessors have always done, of calling them, ' Superstitious, Popish, and ' Idolatrous in their Worship; and in their Doctrine, scandalous for ' Arianism, Arminianism, Socinianism, Popery, and that Turkish ' Bow-string Doctrine of Passive Obedience; and that in their Government they are directly contrary to Christ's Institution, to the ' design of the Reformation, and to the Holy Covenant, being Tyrannical, Prelatical, yea and Archi-papa-prelatical; What we are bound ' to by the Covenant, says he again, is not to reform them, but to ' concur with them, when lawfully called, to advance the Reformation; that is, wholly to overturn their Church and State, as we formerly did by our own glorious Gospel-Methods of *Fire and Sword*, having a very lawful Call from a godly Party, who invited us to fight the Battels of the Lord against the Mighty, the King who opposed Reformation work in the Land; ' And now (says he) it's far ' from our thoughts to go beyond that Boundary, in being concerned in their Affairs, we wish their Reformation, but leave the managing of it to themselves; that is, till we find such a blessed Occasion as those Worthies of the Lord, the Reformers, did in 48.

Page 23. he says that King James abdicated the Government, and that the Parliament called it so; if he knows any thing of those Affairs, he knows that the Parliament of Scotland did not give it that name, tho' that of England did: However, if he did Abdicate, I would fain know how this consists with Rule his concluding just before, p. 22. That his Royal Authority was taken away by the Nation; and with what he says p. 100. The Nation laid him aside, and abused another; This is the constant Doctrine of Scotch Presbyterians, (and they practice accordingly,) That the People can give and take away the Royal Authority, can lay aside and abuse Kings at their pleasure, vide

Buchan.

Buchan. de Jur. Reg. Jus Populi Vind. Lex. Rex, and Rule's Vind. Now to use Mr. Rule's moderate Phrase in that place, *Some Mens necks have been made to stretch for a less Crime*; than to assert under an Hereditary Monarchy, that Kings are or can be elected; and it's certain they are as little Friends to their present Majesties, as to Monarchy, who would found their Authority upon such a tottering bottom: nay, Mr. Rule in the name of the other *Presbyterians*, tells plainly that they owe no Allegiance to King William, but in so far as he supports *Presbytery*, and that it would overturn the very Foundations of his Authority to restore Episcopacy, For (says he) it is declared against in the Claim of Right as a Grievance, and therefore cannot be restored without overturning the Foundation of our present Civil Settlement, p. 90. parag. 4. And again p. 152. parag. 2. The Convention hath voted Episcopacy to be a Grievance to the Nation, and in the Claim of Right, made it a Fundamental Article in the Government, that it should be abolished. Now what's the meaning of all this, but that the present Government of state must necessarily stand and fall with *Presbytery*? So that all their great boasts of Loyalty to the present King, amounts to no more than this, No *Presbytery*, no King William.

Page 36. par. 11. he says, *Most of the Episcopal Ministers who went out, were put out by their own Consciences; for they deserted their Charges without either Sentence, Threatning, or Compulsion.* And yet before that Page 26, Parag. 6. he owns that the *Presbyterian* Rabble did persecute and drive them away. But that this is no more imputable to the *Presbyterians*, than the Drunkenness, Swearing, Whoredoms, and Persecutions, * that we charge many of the Prelatists with, are to be lookt on as the Crimes of all the *Episcopalians*. And farther he excuses that Rabble, because as he there avers, *They were under the highest Provocations imaginable to do what they did; yea, to have proceeded to farther Severities.* And he adds out of the abundance of *Presbyterian* sence, that these things were done in an *Interregnum*; which by the bye, can never possibly fall out in an Hereditary Kingdom *. And tho' he says we had then no Church-Government, yet himself knows the contrary, and that Prelacy stood then established by many Laws made in 27 Parliaments, freely and legally Elected in the most settled times, and that the Prince of Orange, who had then, at the desire of some of the Nobility and Gentry, taken the Kingdom under his Protection, did by his solemn Proclamation order all things in the Church and State to continue as the Laws had fixed them, till the Convention of

* This is the Civil Style that he promised to exceed in, Pref. par. 6.

* Where in the sense of the Law the King never dies.

the States should meet: But says honest Mr. Rule, *These were d People were abused, in their minds, and having now potentiam, tho' not potentiam, therefore it was not to be wondered that they rebelled themselves*; that is, by Rabbling the Legal Orthodox Clergy. Moreover, p. 16. he says expressly, That in Galway the *Uncon-* bents were generally driven away; but how all this is consistent with what he said before, viz. That they deserted without either threatening or a *Compassion*, to leave the Infallible Assembly who employed this authority to judge, and if they can, to reconcile what he writes in the following Citations.

Page 34. par. 10. speaking of the Rabbling Cameronians, he says, That they came into Mr. Skinner, Minister of Daly, his House, and after they had eaten, they went away without doing any prejudice to any in the Family; again p. 27. par. 10. he owns expressly that those Rabble Reformers by force took away the Money out of the Poor's Box from Mr. Russell Minister at Govan; but says he, They did it with all *Tenderness*; and if you will credit those sacrilegious Robbers, Rule's Informers, both Mr. Russell and his Wife were drunk; but that our Author may prove himself and his Book to be all of one Presbyterian Piece, he tells again, p. 29. par. 5. That the Author of the Case of the Afflicted Clergy, *falsely mis-represents the Cameronians, while he speaks of their eating and drinking at the expence of them whom they rabbled*; all the reports that we have of them, give account of their not laying their hands on the prey, *Eccl. 2. 25.*

Page 45. It's better that England and Scotland be two different Nations, than that the Institutions of Christ should be thwarted, that they may be made one. — May not two Nations trade together, and be governed by the same Laws, and yet bear with one another as to Church ways? And may not all the West of Scotland, and the other parts of that Kingdom, trade together, and be governed by the same Laws, and yet the West not impose their Kirk-ways upon the rest of the Kingdom? Responds Gilbert, *and our*

The Presbyterian Government was settled by Christ p. 151. Here he leaves it to the Discretion of the Reader, to judge whether this be a simple Affirmation only, or an Affirmation and Oath conjoined; tho' the first may be his meaning, yet the latter sense seems most natural to the words, and in any other sense there is no truth in them: and indeed the Arguments by which their Preachers would persuade the People to this, are as ridiculous as the Assertion itself; for their ordinary Cant is, *Beloved, we read in the Word, that the Apostles*

apostles went up together, *one did not go before the other*; there was no Precedency amongst them, Beloved; and therefore it's clear, that there was no Prelacy in those days: And again we read, that honest Paul, (they never call him St. Paul, because he never swore the Solemn League and Covenant) left his Cloak at Troas: Why, Sirs, you see plainly from this Text, that Paul had not a Gown but a Cloak, for says the Text, he left his Cloak, it does not say that he left his Gown? never a Gown had that precious Man to leave, Beloved, and therefore you may be sure he was no Prelate; for they, false Lowns, have no Cloaks but Gowns. From these and such like Arguments, our Author allows no Church but the Presbyterian to be of Divine Institution, and at one dash he Unchurches all the Episcopal Churches; and yet says he, p. 154. Presbyterians deny not Papists to be lawful Ministers. If he can but confute the Learned Dr. Pearson's Defence of Ignatius's Epistles; or shew us from any Authentick Record, or received Ancient Historian, that Presbytery was ever the Government of the Church, then we shall yield the Cause, and believe, in spite of our Reason, that all Rule's Vain and Empty Boasts of this Matter, are indeed well founded, that both parts of his Contradictions are certainly true, and all the real Foolishness of their Preaching, solid Arguments.

Pages 154. & 155. He racks his Wit and Cunning to evade and shift this notorious truth, That instead of fourteen Bishops, which were formerly in the Church, the Kirk had now set up sixty: But in this matter all his Quibbles and Sophisms (and his best Arguments are no more) depend upon this Supposition, That the Parliament was the Church, (which is directly contrary to the Fundamental Principle of a Spiritual Power inherent in the Kirk, altogether Independent on the Parliament, which has no Power over Christ's Office-bearers,) for it was that Parliament in which there was not so much as one Clergy-man, that impowred these sixty Presbyters to govern the Kirk, and restrained all the rest from that Priviledge; it was that Parliament which took upon them to judge of the *Ability* of these sixty, and of the *Inability* of other Presbyters to govern; well then, according to his way of arguing here, it's the Parliament that, *Pro Ecclesie Statu*, can impower or restrain Presbyters, notwithstanding of their Universal and Equal Priviledge to govern. Indeed this Parliament was excessively kind to Mr. Rule, and he for once will be civil to them; and in contradiction to all the Principles and Practices of former Presbyterians, they shall pass for the whole Omnipotent Kirk.

Page 156. We are for Moderation, *mangre* all the Reproaches cast upon us: the Moderation of any Party is best known by their Practices when in power; now when the Presbyterians were last in power, all the Evidences of their Moderation were, the reeking of Fields and Scaffolds with the Blood of Princes, Prelates, Nobles, Gentry, and Commons; the Cries and Tears of Widows and Orphans; the Groans of Men Imprisoned, Banished, Excommunicated, Sequestred; some Cathedrals razed, and others converted to Garrisons and Stables, and the lesser Churches made Dens for Thieves, in the most literal sence: And now that they are in Power again, all the Evidences of their Moderation, are Rabbling, Robbing, Beating, Wounding, Imprisoning, and Banishing of Bishops, Curates, Wives, and Children; the stigmatizing and slandering innocent and good Men; invading the just Rights of the King, and of his best Subjects; rendring whole Countries destitute of any Ministry, flying at every turn in the face of Civil Authority; becoming false Accusers and Informers, and at the same time sitting as Judges of Men in Office, and the next day intruding into their Places*: This is Purging Work as they call it, Kirk Moderation with a Witness; and to use Mr. Rule's own words, it's even as essential to Presbyterians as Rationality it self, which they pretend to be great Masters of, tho' their Scriblers be now and then delirious.

* As Mr. Rule himself did.

Page 157. Speaking of the Protestation made by some Presbyters, against the King and the Acts of Parliament to Assist and Deliver him, when perfidiously Imprisoned by the English Rebels, he says it was no gross nor scandalous Crime, but only a speculative Opinion in a controverted Point: This shews what is the Opinion of Mr. Rule, and of the Party that employed him; but how it consists with his telling the World so often in his two last Books, *That Presbyterians do not take upon them to meddle in matters of State, nor to controul their Civil Governours*; I leave him to shew us in his next Vindication: In the same Page, and the following, Mr. Rule, vindicating the Proceedings of the General Assembly in this matter, says, *That the fatal Division about Protestation and Remonstrance, was through the Mercy of GOD, not so much as mentioned among them*; and yet in the very next lines he says, *That it was moved that the old Sentence against the Remonstrators should be revoked*; and the revoking of their Sentence was confirmed by this Meeting: — *That Mr. Pitcairn, one of the Reverend Brethren, was dissatisfied with the Determination of the Meeting in that Affair, and was a little hot about it, and spoke of entering a Protestation against it.* Would any People but Scotch Presbyterians

terians have employed such a Scribler as dare thus prophane the *Mercies of GOD*, to justify his own foolish and palpable Contradictions.

Pag. 160. He grants that to make up their Meeting, *some Presbyteries sent more than was customary or allowable*, and yet it was a Regular, Lawful, General Assembly; and that they had none at all sent from other parts; which parts were more than one half of the Nation: And was not this a pretty General indeed, that included only the least part of the *Particulars* *? This is true *Presbyterian* Logic, and the Author of it deserves well to be Head of a Colledge. In the same Page he denies confidently, that *Presbyterians* were wont to appoint their Fast on the Lords day; whereas he might have, with at least as great shew of truth, denied that ever they fasted on any Day: But his two Reasons for the General Assembly's appointing this Fast on the Lord's Day, will render this whole matter as plain as a Pike-staff; First, says he, *It was the Harvest time, and to fast then on a Week day, would have been a high Inconveniency*; Well, we Godly *Presbyterians*, that are the Children of the Lord, may make bold with his Day, rather than seem by Religious Exercises to incommode the People in their Worldly Interest. Secondly, *Religious Joy and Religious Sorrow do very well agree*: And even so Fasting and Feasting at the same time may be very religiously and well observed by the Godly.

* Just like
the Roman
Catholick
Church, an
Universal
Particular.

They that write Contradictions must needs speak some Truths, and Mr. Rule stumbles upon one that's well known, *Pag. 161.* where he says, *We confess that planting work went more slowly on than purging work*.

Well St. Paul was a Divine, and he was all for *planting and healing*; Dr. Rule calls himself a Physician, and he is all for *purging and launcing*. The *Presbyterians* are always for *purging work*. Now they are for purging the Kirk: next have at the *Kings Council and Household*; there must be some *purging work* there too. Again, There are many *Malignant Members*, which like so many ill humours corrupt the Body of the Parliament, therefore that must be also purged: Then the filthiness of the Army (by which Reformation work must be carried on) that must be likewise purged; and then that all the Streams may be pure *Presbyterian*, the Fountains must be cleansed, the Universities must be purged from the corruption of all ill-affected and suspected persons; and in a word, to make a thorough Reformation in the Land, the whole Nation must be soundly drenched, and *purging work* must go on in the Land after the old *Presbye-*

rian

rich-manner, so long as there remains either Guts or Brains in it. My Lord C——d who is deservedly honoured by all the party. His Godly Parks and Orchards are well planted already, and why then should the General Assembly be any farther concerned about planting work? *Purging work is their Great Business.*

There is another evident truth that Mr. Rule happens to Deviate into Pag. 188. viz. *The worst of the Prelatists would be readiest to profess Repentance for conforming to Episcopacy, which they who acted from a Principle could not do.* In this I heartily agree with him, and am sufficiently satisfied that that Episcopal Renegado, who professed such a Repentance before their Assembly, neither acted from any Principle, nor can be supposed to have any Conscience; and we bless God that all the Presbyterian interest, art, and industry, now that they have power, could not prevail with any but this one man, to prostitute his Conscience to his interest, in such a base and scandalous compliance.

I shall end my reflections on this Author's sayings, with some short Remarks upon the Witnesses which he alleges to attest his assertion, and first in general I say of them in his own words, Pag. 88. *That they are the sworn Enemies of the Episcopal Church†, and use a combination not only to defame them, but to root them out, and cut them off from the face of the earth; and we have from the Pamphlets now under consideration*, a taste of the veracity of the men with whom we have to do: If his witnesses make no more conscience of speaking truth, than he himself doth, then few thinking men will be moved with what they say.*

† Witness their many Covenants, and Engagements to that purpose.

* Rule's 2d Vindication of the Kirk.

2ly, Of the Witnesses named by the Authors of our Books, he says, *they are mostly teste me ipso, the Complainant is the witness, which is not fair.* Now all Rule's Evidences are by this exception to be rejected, for he himself, and all others that know them, are fully satisfied that those very Cameronians, whom he names as the Evidences to disguise and lessen the attested matters of fact of our late Persecution, were themselves the principal actors of that horrid Tragedy. Since then it is not fair to admit parties to be witnesses, why should these Cameronians be received as such in this affair? Again he saith, that *Ministers witnessing for one another derogate much from the Credibility of their Testimonies*; but what say you to Cameronian Presbyterians witnessing for one another? why, this derogates nothing from the credibility of their Testimonies, for they are not Ministers, that's one evident reason; and moreover they are all men of strict Conscience, a godly

a godly generation, and very faithful to their Solemn League, the Holy Scots Covenant. Upon these considerations Mr. Rule, Defender of the New Gospel-Faith, would have the world receive the testimony of that *Cameronian* Rabble, as infallible proofs of what he asserts in his second vindication of the *Presbyterian* Kirk. And yet Preface pag. 6. he says of them, *That he will not pledge his veracity for theirs, that he pretends to no personal knowledge of but a few of them; and that if they deceive, or have been deceived, not he but they are to blame for it.*

After all this, if neither Bishops nor other Ministers, neither Laick, Lords nor Gentry, both of the *Scotch* and *English* Nation, must be allowed to have any Credit, when they are brought by our Authors to attest known Truths, and matters of Fact whereof they were Eye-Witnesses; then I beseech you, why should men receive that high Character and Testimony which Mr. Rule gives of himself, pag. 169. when he says, *He did not only practice Medicine, but likewise took the Degree of Doctor in it, yet never giving over the Work of preaching frequently:* This is a terrible Man indeed, who, it seems, can kill both Soul and Body: He is far stricter to the Covenanted Work, than his Brethren the *Presbyterians* in England; for they can upon occasion, for Interest and other such holy Purposes unite and joyn with *Independants*, whereas he like a man of unmoveable Conscience, withstood the temptation of having an *Independant* Congregation at Aberdeen, when great Offers of that Charge were made to him there; and in Northumberland he suffered no small loss, because he would not fall in with that *Independant* way. Again, if you'll believe himself, he has no want of Latin, and that he speaks false Latin, is false; he is ready (as he hath done) to give proof to the contrary, and to compete with all such as pretend to it; but when and where we must not know, till *Elias* come. Nay, besides all this, he hath an excellent hand at Latin Prayers, which he can make longer or shorter, as the occasion requireth, but never so short as some alledge; neither doth he use to pray *VERY LONG* in publick, even in *English*, and that's more indeed than any other of his Fraternity can alledge for themselves: Long Prayers serve the Party for many great ends; in them they can sound the Alarms to Rebellion; commend themselves highly, defame the King, rail against and revile Malignants, raise and inflame the Mob, vent false News and Stories, and many other *Hocus* tricks their long *ex Trumpy* Prayers serve for: Moreover, Mr. Rule, to shew his Parts, longs for an Adversary like himself, *I wish, says he, a Sciolist would make*

it appear by a Solid Refutation, what Ignorance I have discovered in my
 * Even tho *VV*ritings, I am ready to defend it * with all the probability the Subject
 is be solidly matter is capable of : But my mistake, if I be in any, must not pass for
 refuted by proofs of my Ignorance : If any *Momus* will make his Censure on the
 a Sciolist. Presbyterian Government, it's like *Mr. Rule*, the great *Atlas* of the
Cause, or some for him, will give him a farther Answer : Just such an-
 other as this exceeding civil and fair Vindication : And then, to con-
 clude his own Character, he assures us, That he exceeds all other
 Presbyterians, both in his tenderness to the Episcopal party, and in his
Argumentative way, rather than bitterness ; of all which the new Go-
 spel Modesty and Meekness, the Candor, Ingenuity, and Argu-
 mentation that appears every where in his late Books is a sufficient
 evidence. Now for a man to say all this of himself, because no
 body else will, this sure is *teste me ipso* with a witness ; unless
 it shall be allowed, that *Gilbert* may witness for *Rule*, and *Rule*
 again for *Gilbert* ; that the Doctor may witness for the *Princi-*
pal, and the honest *Principal* again, by way of Requital, does the
 like kindness to his beloved Doctor ; this is the Presbyterian way of
 proving things by Witnesses.

Mr. Rule answers our Books so thoroughly, that he imputes to the
 Authors, as a fault in their Method, every little escape of the
 Printers about wrong numbering the Pages *, which is frequently
 * *Vid.*
 Rules 2d. occasioned by sending one and the same Book to several Houses for
Vindicati- the speedier dispatch ; however the Alphabetical numbering of the
 on, pag. 88. Sheets, ordinarily serves to help the misplaced Figures ; but tho'
 & 177. *Mr. Rule* be often dabling about the Press, yet it seem he either
 does not, or he will not know this.

Mr. Rule, at last, to confirm all the Contradictions and Falshoods
 of his Book, brings in *Mr. Meldrum*, one of his own Kidney, and
 just such another Scribler, as appears by his Letter, Page 195.
 where he says, That the Prelatists way is to spread Reflective Pamphlets
 in England, keeping them as secret as they can in Scotland, where the
 falshoods of matters of Fact are not known, and they might soon have
 their Shame and Lying discovered. None but a true Scots Presbyterian
 could have asserted this, for he himself too well knows, that his
 Party, which domineers now in Scotland, allows no Episcopal Pam-
 phlets to be brought into, or dispersed in that Kingdom, and that
 sometime before the writing of his Letter, several hundreds of
 these Pamphlets were, by the Presbyterian Party, seiz'd at *Berwick*,
 to prevent their being dispersed in Scotland ; and that contrary to all

all the Rules of Justice, and Commerce betwixt the two Nations, and to the great prejudice of the Bookseller, these Books are by the Arbitrary Power of *Presbyterians* still kept up: But we shall allow Mr. *Meldrum* to be more candid in this than in his former Dealings with us, if he will but now obtain to us, the common Liberty of the Press in *Scotland*; and then we promise that he shall have a sight of all our Pamphlets *sine praeio aut praece*, which now he says he cannot obtain by either of these means.

Page 196. None but a *Cameronian* will assert, as Mr. *Meldrum* does, *That the Covenant is a Sacred Oath*; just as Sacred as that by which the *Jews* bound themselves to murder St. *Paul*: The World is not now ignorant, how that Covenant was by Subjects, who had no shadow of Authority, pressed upon their Brethren in despite of the King, at the Expence of much Treasure, and many thousand Lives and Perjuries. Page 197. he says, *That the submitting of some, who had been ordained only by Presbyterians, to be re-ordained by Bishops, is Scandalous*: None but one of *Rule's* Evidences would have said this; the Reformed *French* have been always justly reputed by all other Protestants, for the great Learning and Piety of their Ministers, and yet the most Learned and Pious of their Ministers, at their coming into *England*, when they could have the advantage of being Ordained by Bishops, have chearfully not only submitted to it, but begged it of the Right Reverend Fathers of the Church: Of which we have many late Instances.

The account he gives of his shuffling and shifting about the Oath of Canonical Obedience is very Comical; for he owns, *That he Subscribed a Paper whereof he did not seriously consider either the words or the matter*, and he thinks himself sufficiently absolved from that, because, forsooth, he was not present when the Paper was read in the Church, and by telling the People next Lord's day, that he conceiv'd he had yielded to nothing but what he first offered, which they that know the Matter of Fact call Canonical Obedience; for which, if you'll believe him, he lamented several years after; all which time he still continued both in his *Lamentations* and Canonical Obedience together; and now he says, he's obliged to those he calls his Enemies, for giving him the opportunity to tell the World, that he repents of it.

The other Matters narrated in that Letter, and in the Book to which it is annexed, are only such as will at first view appear designed on purpose to disguise and smother evident Truths, to extol

and magnifie themselves and their Party, as very Innocent, Godly, and Candid Men; and to reproach and condemn all others as Perjured Liars and Slanderers; to all which, as they neither need nor deserve any particular answer, so I hope no body shall ever vouchsafe them the honour of it, and if they do, I wish it may have the good effect of opening some mens Eyes.

But there is no Book so much admir'd by the whole Party as *Samuel Rutherford's Letters*, there one may see the genuine stile of these new Gospellers, the whole Book is uniform, all of a piece, and speaks out in their own Dialect the Spirit of *Scots Presbyterians*, therefore I shall here set down some passages of it.

Epist. 1. To Mr. Robert Cunningham, he says, Let us be faithful to him that can ride through Hell and Death upon a Windlestraw, and his Horse never stumble.

Epist. 2. To his Parishioners. Christ sought his black Wife through Pain, Fire, Shame, and the Grave, and swimm'd the Salt Sea for her; and she then consented and said, even so I take him.

Ibid. Every man hath Conversion and the New-birth, but it's not leel * come by, they had never a sick Night for Sin; when they go to take out their Faith, they take out a fair nothing, or as we use to speak, a Blessum *.

* Honestly
come by.

* A Sham.

* Rent.

Epist. 3. To the Professors of Christ in Ireland. It will be asked at every one of us, on what terms we here brook Christ, for we have sitten long Meal * free: we found Christ without a wet Foot, and he and his Gospel came upon small charges to our Doors, but now we must wet our Feet to seek him. *Ibid.* Christ will not bring before Sun and Moon all the Infirmities of his Wife. It is the modesty of Marriage-Anger, or Husband-wrath, that our sweet Lord Jesus will not come with Chiding in the Streets, to let all the World hear what is betwixt him and us. *Ibid.* O that I had my fill of his Love, but I know ill Manners make an uncouth and strange Bridegroom.

Epist. 5. To my Lady Kenmure. Madam, why should I smother Christ's honesty? he looked * framed and uncouth-like upon me when I came first here, but I believe himself better than his looks, I shall not again quarrel with Christ for a * Gloom: now he hath taken the Mask off his Face, and faith, Kifs thy fill. *Ibid.* It's little to talk of Christ by the Book and Tongue, but to come nigh Christ and haufs * him, and embrace him is another thing.

* Strange.

* Frown.

* Hugg.

* Get.

Epist. 11. To the Pious of Kenmure. I despair that ever I should win * to the far end of Christ's Love, there are so many plies

plies in it; I wonder what he meant, to put such a Slave at the Board-head, at his own Elbow. Ah! that I should lay my black Mouth to such a fair, fair, fair Face as Christ's; he got neither bud nor hire of me, it cost me nothing.

Epist. 12. To my Lady Kenmare. If there were buying, and selling, and blocking for as good again betwixt Christ and us, then Free-grace might go play it self, and a Saviour might sing dumb, and Christ go and sleep.

Epist. 14. To John Gordon of Gordonefs. Many a sweet, sweet, soft Kiss, many a perfum'd well smell'd Kiss, and Embracement have I receiv'd of my Royal Master. *Ibid.* And now, whoever they be that have returned to their old vomit (*Prelacy*) since my departure, I bind upon their Back, in my Master's Name and Authority, the long, lasting, weighty Vengeance and Curse of God; in the Lord's Name I give them a doom of black and unmixed pure Wrath, which my Master shall ratify, except they timeously repent and turn to the Lord.

Epist. 15. To my Lady Boyd. Christ delighteth to take up fallen Bairns, and to mend broken Bones; he is content that ye lay broken Arms and Legs on his Knee, that he may spelk them. *Ibid.* I think shame of the Board-head, and the first Mels *, and the Royal * *Dish.* King's Dining-hall; and that my black hand should come on such a Ruler's Table. *Ibid.* I know he hath other things to do than to play with me, and trinle an Apple with me.

Epist. 17. To my Lord Lowdon. You come out to the Streets with Christ on your Forehead, when many are ashamed of him, and hide him under their Cloaks as if he were a stolln Christ.

Epist. 19. To Mr. Huge Mc Kel. O how many black Counts * *Accounts.* have Christ and I rounded over together? O how fat a Portion hath he given to an hungry Soul? I had rather have Christ's four hours, than have Dinner and Supper both in one from any other.

Epist. 20. To my Lady Boyd. I see now a Sufferer for Christ will be holden at the Door as well as another poor Sinner, and will be fain to eat with the Bairns, and to take the By-board, and glad so.

Epist. 21. To Mr. David Dickson. I cannot get a House in *Aberdeen* wherein to leave *Drink-silver* in my Master's Name, save one only; there is no sale for Christ in the North, he is like to lie long on my Hand, e're any accept him.

Epist. 27. To Mr. Matthew Mowat. If I had Vessels I might fill them, but my old riven * holely and running-out dish, ever when * *Reef.* I am at the Well, can but bring little away. Alas, I have skail'd

- *Spill.* skail'd * more of God's Grace than I have brought with me. *Ibid.* I had not so much free Gear † when I came to Christ's Camp as to buy a Sword, I wonder that Christ should not laugh at such a Souldier.

- Epist.* 27. To Earlston Younger. I have seen the Devil at it were dead and buried, and yet rise again, and be a worse Devil than ever he was; therefore, Brother, beware of a green young Devil that hath never been buried; the Devil in his Flower is much to be feared: Better yolk * with an old Gray-hair'd, withered, dry Devil, &c. The Saints in Heaven are nothing but Christ's forborn, beggerly Dyvars *, a pack of redeem'd Sinners. All Christ's good Bairns go to Heaven with a broken Brow, and a crooked Leg.
- *Engage.* *Ibid.* It's a hard matter for a poor hungry Man to win * his Meat upon hidden Christ, for then the Key of his Pantry Door is a seeking, and cannot be had, but hunger must break through Iron-Locks: I bemoan not them that can make a dinn * and all the Fields adoe, for a lost Saviour; yet must let him hear it, to say so, on both sides of his Head, when he hideth himself it standeth you hard to want Christ; and therefore that which idle onwaiting cannot do, misaurtered * crying and knocking will do; Christ will not dance to your dast Spring *. *Ibid.* At our first Conversion the Lord putteth the Meat in young Bairns Mouths with his own hand. We love always to have the Pap put in our Mouth. *Ibid.* If my Creditor Christ would take from me what he hath lent, I would not long keep the Causey. I think it Manhood to play the Coward, and jouke * in the lee side of Christ, and thus I am saved. *Ibid.* I complain when Christ cometh, he cometh always to fetch Fire, he is ever in haste, he may not tarry, and poor I (a beggarly Dyvar) get but a standing Visitt, and a standing Kiss, and but, *How dost thou?* in the by-going.
- *B. n.rupt*
debt. s.
- *Tearn.*
- *Noise.*
- *Ill-man-*
ner'd.
- *Foolish*
Song.
- *Sculk.*

Epist. 28. To Alexander Gordon of Knockraig. O if I could be a Bridge over a Water for my Lord Jesus to walk upon and keep his Feet dry. He can make a fair Feast out of a black Devil. *Ibid.* If God were dead, and Christ buried and rotten among Worms, indeed then we might look like dead folks.

- *Give him*
credit. *Epist.* 34. To Earlston. I would give him my Bond under my Faith to * frist Heaven a hundred years longer, so being he would lay his holy Face to my sometimes wet Cheeks.

Epist. 35. To Marion Mac Naught. Christ, who is your Head, hath win through with his Life, howbeit, not with a whole Skin. Sometimes King Jesus sendeth me out a standing-drink, and whifpereth

pereth a word through the Wall, and I am well content of kindness at the second hand, his bode is ever welcome, but at other times he will be Messenger himself, and I get the Cup of Salvation out of his own hand, he drinking to me, and we cannot rest till we be in other's Arms.

Epist. 41. To my Lady Culrofs. O to be snattering and swimming over Head and Ears in Christ's Love; Blessed be my rich Lord Jesus, who sendeth not away Beggars from his House with a * toom-dish. * Empty.

Epist. 45. To John Keanedy. It doth a Soul good to get a * cuff * A Box, with the lovely, sweet, and soft hand of Jesus; what power and strength is in his Love, I am perswaded it can climb up a steep Hill and Hell upon its back, shame may confound and fear me once to hold up my black mouth to receive one of Christ's undeserved kisses.

Ep. 50. To James Bantie. The best Regenerate have their defilements, and, if I may speak so, their * draff-pock that will clog behind them, all their days; if my Lord had not given me his love, I would have fallen through the * Causey of Aberdeen e're now; but for you that hunger ye shall be filled e're you go, there is as much in our Lord's Pantry as will satisfie all this Bairns; and as much wine in his Cellar as will quench all their thirst: I shall tell you what ye shall do, treat him well, give him the armed Chair, and the * board-head, and make him welcome to the mean portion ye have. * Sack-full of Grains. * Streets. * Table-head.

Ep. 51. To John Stuart. That miscarried Journey is with child to you of mercy and consolation, and shall bring forth a fair birth, and the Lord shall be midwife to the birth. If our Lord ride upon a straw, his Horse shall neither stumble nor fall.

Epist. 53. To John Stuart. Oh if my Lord will make dung of me to fatten and make fertile his own corn-ridges in Mount Zion. *Ibid.* God be pleased to take home to his house my Harlot-mother.—— O if her Husband would be so kind as to go and fetch her out of the Brothel-house, and chase her lovers to the hills; but there will be sad days e're it come to that.

Epist. 54. To my Lady Busby. Wo's me that bits of living Clay dare come out to rush hard heads with him, and that my unkind mother this Harlot Kirk, hath given her sweet * half-marrow such a meeting. * Husband.

Epist. 56. To Mr. Thomas Garvan. I confidently believe that there is a Bed made for Christ and me, and that we shall take our fill of love in it. *Epist. 57.* My * riven dish, and running-out vessel can hold little of Christ Jesus. *Ibid.* It's Christ's wisdom that his Bairns go wet-shod and cold-footed to Heaven. *Ep. 63.*

Ep. 63. To the Earl of *Cassils*, Many now would go to Heaven the Land-way (for they love not to be Sea-sick) riding up to Christ upon Foot-mantles, and rattling Coaches, and rubbing their Velvet with the Princes of the Land in the highest seats: If this be the narrow way I quit all skill to the way of Salvation.

Ep. 89. to *John Kennedy*. O that the Courts fenced in the name of the Bastard Prelates, (their Godfathers, the Popes, Bayliffs, Sheriff.) were cried down. — If this had not been I would have * skinned over my part of Paradise for a breakfast of dead moth-eaten earth.

Ep. 92. To Mr. *David Dickson*. I have been these two Sabbaths or three in private taking * instruments in the name of God, That my Lord Jesus and I have kissed each other in *Aberdeen*; who can blame Christ to take me on behind him, (if I may say so) on his white Horse thorow a water, will not a Father take his little * dated *Davie* in his arms, and carry him over a Ditch or Mire; my short legs could not step over this Lair (or sinking mire) and therefore, &c.

Ep. 108. To *Robert Gordon* of *Knoxbrex*. I love to be kissed and sit on Christ's knee, but I cannot set my feet to the ground, for afflictions bring the cramp upon my faith.

Ep. 118. To *Bathia Aird*. At my first entry hither, Christ and I agreed not well upon it, now he's content to kiss my black mouth, to put his hand in mine, and to feed me with as many consolations as would feed ten hungry souls, yet I dare not say he is a waster of comforts.

Ep. 121. To *Robert Gordon* of *Knocksbrek*. Christ seemeth to leave Heaven (to say so) and his Court, and to come down to laugh and play and sport with a * Daft bairn. I deny nothing that the Mediator will challenge me of, but I turn it all back upon himself, let him look his own old * Counts, if he be angry, for he will get no more of me.

Ep. 122. To *Earleston*. There is a mystery of love in Christ that I never saw, O that he would lay by the lap of the covering that is over it, and let my * greening soul see it; I would break the door and be in upon him, to get my womb full of love.

Ep. 128. To Mr. *Hugh Henderson*. Christ shuffleth up and down in his hands the great Body of Heaven and Earth, and Kirk and Commonwealth are in his hand like a stock of Cards, and he dealeth the Play to the Members in Zion. When Christ has slept out his sleep, and his own are tried, he will arise as a strong man after wine, &c. If Christ bud and grow green, and bloom and bear seed again in
Scotland,

Scotland, and his Father send him two Summers again in one year, and bleis his Crop, O what cause have we to rejoyce, &c.

Ep. 139. To Mr. *John Mein*. I see Christ will not * prigg with me, * *Higl.* nor stand upon stepping stones, but cometh in at the broad side without Ceremonies, or making of it nice.

Ep. 141. To the Earl of *Lothian*. If your Lordship and others shall go on to dive to the lowest ground and bottom of the Knavery, and perfidious treachery to Christ, of the cursed and wretched Prelates, the Antichrist's first-born, and the first-fruit of his foul womb, and shall deal with our Sovereign, then your Righteousness shall break thorough the Clouds, &c.

Ep. 142. O for a long Play-day with Christ.

Ep. 145. Mr. *John Ferguson*. Were it not that I am * dated now * *Pamper-* and then with pieces of Christ's sweet comforts, I fear I should *ed.* have made an ill * browst of this honourable Cross. * *Breding.*

Ep. 162. To Mr. *Hugh Mc Kell*. I will verily give my Lord Jesus a free discharge of all that I like a fool laid to his charge, and beg him pardon to the * mends. Ep. 163. I tremble at the remembrance * *Over and* of a new out-cast betwixt him and me, but I find Christ dare not be *above.* long unkind.

Ep. 137. To my Lady *Boyd*. Nothing hath given my faith greater back-set till it crackt again, than my closed mouth.

Ep. 139. To *Carletown*. The Lord that done it, I will not go to Law with Christ, for I would gain nothing of that. The Devil is but God's Master-fencer, to teach us to handle our arms.

Ep. 198. To Mr. *John Levingston*. The Devil cannot get it denied but we suffer for the apple of Christ's eye, his Royal Prerogatives as King and Law-giver; let us not fear, he will have his Gospel once again * *rouped* in *Scotland*, and the matter go to Vows to * *Put to* see who will say, Let Christ be Crowned King in *Scotland*: It is true *Auction.* Antichrist stirreth his tail, but I love a rumbling and raging Devil in the Kirk, rather than a subtil or sleeping Devil, Christ never got a Bride without stroke of Sword. *Epist.* 200. O Hell were a good cheap price to buy him at.

Ep. 207. A kifs of Christ blown over his shoulder, the parings and crumbs of glory under his Table in Heaven; a shower like a thin *May* mist of his love, would make me green, sappy and joyful.

Ep. 214. Go on as ye have worthily begun in purging of the Lord's House in this Land, and plucking down the Stalls—of Antichrist's filthy nest, this wretched Prelacy, and that black Kingdom whose wicked aims have ever been and still are to make this fat world, the

only Compass they would have Faith and Religion to fall by, and to mount up the man of sin, their God-father the Pope of Rome, upon the highest stair of Christ's Throne, and to make a Velvet-church, &c. *Ibid.* These men mind nothing else but that by bringing in the Pope's foul tail first upon us, their wretched and beggerly Ceremonies; they may thrust in after them Antichrist's legs, thighs, and his belly, head and shoulders; and then cry down Christ and the Gospel, and up the Merchandize and Wares of the Great Whore. *Ibid.* Christ shall never be content with this Land, neither shall his hot fiery indignation be turned away, so long as the Prelate (the man that lay in Antichrist's foul womb, and the Antichrist's Lord Bailiff) shall sit Lord Carver in the Lord Jesus Courts. The Prelate is both the Egg and the Nest to cleck and bring forth Popery; plead therefore for the pulling down of the Nest, and crushing of the Egg.

All that is meant here by Christ, is *Presbyterian* Government.

I shall conclude this Section with some of their most remarkable Principles and Opinions concerning Civil Government.

The *Presbyterians* of late have talk'd much of their Loyalty, but if they have any, it must be in contradiction to their Principles: For proof of this I shall not trouble you with Citations from Private Men, but appeal to their *Covenants* and *Solemn Leagues*, to their constant Doctrin as well as Practice of Resistance; and some few Instances I must not omit, taken from the Acts of their General Assemblies, and those Books which have the general Approbation of the Party, in which they express themselves thus; *Unless Men blot out of their Hearts, the Love of Religion, and Cause of God, and cast off all care of their Country, Laws, and Liberties, &c. they must now or never appear active (against the King) each one stretching himself to, yea, and beyond their Power; it is not time to dally, or go about the Business by halves; nor to be almost, but altogether Zealous: Cursed is he that doth the Work of the Lord negligently.*

Solemn and seasonable warning to all Ranks, Feb. 12. 1645. Sess. 18.

In another seasonable and necessary warning, dated July 27. 1649. Sess. 27. they say; *But if his Majesty, or any having or pretending Power and Commission from him, shall Invaide this Kingdom, upon pretext of establishing him in the exercise of his Royal Power; as it will be a high provocation against God to be accessory or assisting thereto, so it will be a necessary Duty to resist and oppose the same.*

The Author of the *Hind* let loose * reflecting on these passages, says, *These Fathers could well distinguish betwixt Authority and the Person, and were not so Loyal as now their degenerate Children are Ambitious to shew themselves stupidly stooping to the Shadow thereof, and yet will be called, The only Assertors of Presbyterian Principles.*

The Presbytery hath the Power of making Peace and War, and the Parliament ought not to enter into any War without them; more than Joshua did without the consent of Eliazar.

Any Union or Engagement of the Nation, to defend the King's Person, Honour, or Prerogative, is unlawful, unless allowed by the Presbytery.

The Presbytery alone knows, and it only can determine, what the Cause of God is; the King and Parliament are not to be complied with, but in Subordination to the Covenant.

The Presbytery can Counter-act the Acts of the States of Parliament, and discharge the Subjects from obeying such Acts as are imposed without the consent of the Presbytery.

Act General Assembly, Aug. 3. 1648.

Act and Declaration against the Act of Parliament, July 13. 1648

Act General Assembly, Aug. 13. 1650.

Tho' our Saviour told his Disciples, That his Kingdom was not of this World, and that therefore they ought not to fight for him, yet that Doctrine does not now oblige Covenanted Christians, for they may fight without, yea, and against the Consent of the Supream Magistrate for the Cause of God; and a probable capacity to effectuate their Designs, is the Call of God to do it.

Jus Pop. Preface to the Reader. Naph. Pag. 7, 8, 16, 159.

Not only is it necessary to resist the King by force, in defence of the Solemn League and Covenant, but also to resist King and Parliament, when they pervert the right ways of the Lord, and hinder the Work of Reformation: The crying Sins of the Land which we should confess with sorrow before the Lord, are, That the Graceless Prelates and Curates are put hung up before the Sun, and that Men should be so Godless, as to assist the King in his distress, before he had satisfied the Kirk by publick Penance, for opposing the Work of God in the Covenant.

Jus Pop. Throughout.

Act General Assembly, Aug. 13. 1650.

Acknowledgment of Sins and Engagement to Duties appointed and published, 1648.

And again renewed at *Lesmachago*, March 3. 1688. with Accommodation to the present times.

SECT. III.

Containing Notes of the Presbyterian Sermons taken in Writing from their Mouths.

AT first I begin with one I heard from Zetland, who Preaching on David and Goliath, he told the Hearers, *Sirs, this David was but a little manekine like my beddle Davie Gaddies there, but Goliath was a meckle strong fellow, like the Laird of Quandal there; this David gets a Scrippie and Baggie, that is, a Sling and a Stone in it; he slings a Stone into Goliath's Face, down falls Goliath, and David above him: After that David was made a King; he that was keeping Sheep before, in truth he came very well too, Sirs: Well said, Davie, see what comes of it, Sirs; after that he commits Adultery with Uriah: Nay, (said the beddal Davie Gaddies) it was but with Uriah's Wife, Sir. In Faith, thou art right, it was Uriah's Wife, indeed man; said Mr. John.*

One Ker at his entring into a Church at Teviotdale, told the People the Relation that was to be between him and them in these following words:

Sirs, I am coming home to be your Shepherd, and you must be my Sheep, and the Bible will be my Tar-bottle, for I will mark you with it; (and laying his Hand on the Clark or Precentor's Head) he saith, Andrew, you shall be my Dog: The sorrow a bit of your Dog will I be, said Andrew. O Andrew, I speak mystically, said the Preacher: Tea, but you speak mischievously, said Andrew.

Mr. William Gushy preaching on Peter's Confidence, said, Peter, Sirs, was as Stalliard a Fellow as ever had cold Iron at his Arse, and * *Dissof.* *yet a Plussie with a * Rosk feared him.*

Another preaching against Drunkenness, told the Hearers, *There were four sorts of Drunkenness.* 1. 'To be drunk like a Sow, tumb-
'ling in the Mire like many of this Parish. 2. There is to be
'drunk like a Dog; the Dog fills the Stomach of him, and spues
'all out again, and thou John Jamison was this way drunk the
'other day. 3. There is to be drunk like a Goose: Of all Drunk-
'eness, Sirs, beware of the Drunkenness of the Goose, for it
'never rests, but constantly dips the * Gobb of it in the Water:
'You are all drunk this way, Sirs, I need name none of you.
'4. There is to be drunk like a Sheep; the silly Sheep seldom or ne-
'ver drinks, but sometimes wets the Mouth of it in the Water, and
'rises

* *Bike.*

‘ rises up as well as ever ; and I my self use to be drunk this way, Sirs ;
 ‘ But now, I see (*said he*) two Gentlemen in the Kirk, and Gentle-
 ‘ men, you are both Strangers to me, but I must vindicate my self
 ‘ at your hands ; I have here the cursedest Parish that ever God put
 ‘ Breath in, for all my preaching against Drunkenness, they will
 ‘ go into a Change-house after Sermon, and the first thing they’ll
 ‘ get, is a meckle * cup full of hot Ale, and they will say, *I wish we* * *Large*
 ‘ *had the Minister in the midst of it :* Now, Gentlemen, judge ye how I *dish.*
 ‘ am rewarded for my good Preaching. After Sermon the Clerk gives
 ‘ him up the name of a Fornicatrix, whose name was *Ann Cantly* ;
 ‘ Here is (*saith he*) one upon the Stool of Repentance, they call her Cantly,
 ‘ she saith her self she is an honest Woman, but I trow Scantly.

Mr. John Levingstone in Ancrum, once giving the Sacrament of the
 Lord’s Supper, said to his Hearers, Now, Sirs, you may take Christ
 piping hot ; and finding a Woman longsome in taking the Bread out
 of his Hand, he says, Woman, if you take not Christ, take the * meikle * Great
 Devil then.

One John Simple, a very Zealous Preacher among them, used to
 perfonate and act Sermons in the old Monkish Stile spoken of
 Sect. 1. § 16. At a certain time he preached upon that Debate,
Whether a Man be Justified by Faith or by Works, and acted it after
 this manner, ‘ Sirs, this is a very great Debate, but who is that
 ‘ looking in at the Door, with his red Cap ? follow your look, Sir ;
 ‘ it is very ill manners to be looking in, but what’s your name ? Ro-
 ‘ bert Bellarmine : Bellarmine, *saith he*, Whether is a man justified by
 ‘ Faith, or by Works ? He is justified by Works : Stand thou there
 ‘ man. But what is he, that honest-like-man, standing in the Floor
 ‘ with the long Beard, and Geneva * Coul ? a very honest-like-man * *Head.*
 ‘ draw near ; What’s your name, Sir ? My name is John Calvin.
 ‘ Calvin, honest Calvin, Whether is a man justified by Faith or by
 ‘ Works ? He is justified by Faith. Very well John, thy Leg to my
 ‘ Leg and we shall * hough down Bellarmine even now. * *Trip.*

Another time Preaching on the day of Judgment, he told them,
 ‘ Sirs, this will be a terrible day, we’ll all be there, and in the
 ‘ throng I John Simple will be, and all of you will stand at my back ;
 ‘ Christ will look to me, and he will say, Who is that standing there ?
 ‘ I’ll say again, yea even as ye * ken’d not Lord : he’ll say, I know
 ‘ thou’s honest John Simple ; draw near, John ; now John, what good * *Kennel.*
 ‘ service have you done to me on Earth ? I have brought hither a
 ‘ company of Blew Bonnets for you, Lord : Blew Bonnets, John, what
 ‘ is become of the brave Hats, the Silks, and the Satins, John ? I’ll
 ‘ tell,

* *A Cursse.* I tell, I know no, Lord, they went a * Gate of their own: Well, honest *John*, thou and thy blew Bonnets are welcome to me, come to my right hand, and let the Devil take the Hats, the Silks, and the Sattins.

This *John* was ordinarily called *Fitch-cape* and *Claw-poll*, because in the time of Preaching or Praying he used to claw his Head, and rub his Callet. At a certain time he was called to preach in a Neighbouring Church, and his Preface was in these words:

* *Sirs*, I know what you will be saying among your selves the day, ye will say, Here is *Fitch-cape* came to preach to us the day; but as the Lord lives, I had a great deal of do e're I could come to you, for by the way I met the Devil, he said to me, What now *Fitch-cape*, whither are you going? I am going, said I, to preach to the People of God. People of God! said the * *foul thief*, they are my People. They are not yours, thou *foul thief*, said I. They are mine, *Claw-poll*, said he again to me; so the *foul thief* and I * *togg'd*, rugg'd, and riv'd at one another, and at last I got you out of his * *Clooks*: Now here is the good that *Fitch-cape* hath done to you; now that ye may be kept out of his Gripes, let us pray.

Another, Lecturing on the first of *Job*, said, *Sirs*, I will tell you this Story very plainly.

The Devil comes to God one day, God said, What now Deel, thou *foul thief*, whither are you going? I am going up and down now, Lord you have put me away from you now, I must even do for my self now. Well, well, Deel (says God) all the World kens that it is your fault; but do not you know that I have an honest Servant they call *Job*? Is not he an honest Man, Deel? Sorrow to his thank, says the Deel, you make his Cup stand full even, you make his Pot play well, but give him a * *cuff*, I'll hazard he'll be as ill as I am called. Go, Deel (says God) I'll yoke his Honesty with you: Fell * his Cows, worry his Sheep, do all the mischief ye can, but for the very *Saul* of you, touch not a hair of his Tail.

Mr. Robert Blair, that famous Presbyterian Preacher at St. Andrews, was very much thought of for his familiar way of Preaching. He preached often against the observation of *Christmass*; and once in this Scotch jingle; You will say, *Sirs*, Good old * *Youle-day*; I'll tell you, Good old Fool-day: You will say, It is a brave *Haly-day*; I tell you, it is a brave *Belly-day*: You will say, these are * *bonny Formalities*; but I tell you, they are *bonny Fartalities*.

Another inveighing against the Vanity and Gaddiness of Women, spake thus; Behold the Vanity of Women, look to them, you'll see, first a *Sattin Petticoat*; list that, there is a *Tabby Petticoat*; list that, there

* *Nasty.*

* *Pulled and bated.*

* *Clutches.*

* *Sound bang.*

* *Kill.*

* *Christmass.*

* *Gay.*

is a Flanning Petticoat; list that, there is a Holland † Smack; list that † Smuck. and there you will see what they ought not to be proud of, that's no very cleanly spectacle; Eve (said he) was never so vain, she sought no covering but Fig-leaves.

Mr. Simple (whom I named before) told, That Samson was the greatest fool that ever was born, for he revealed his Secrets to a Daft * hussie. Samson, you may well call him Fool Thomson, for of all * Footish she * John Thomson's men that ever was, he was the foollest. *Wench.*

I have a Sermon of theirs, written from the Preachers Mouth by * Hen-picks Men. one of their own Zealots, whereof this is one passage, 'Jacob began to wrestle with God, an able hand forsooth; I Sirs, but he had a good Second, that was Faith; Faith and God gave two or three tussles together; at last God * Dings down Faith on its bottom; * Bratt. Faith gets up to his Heels, and says, Well, God, is this your Promise to me? I trow I have a Ticket in my Pocket here; Faith brings out the Ticket, and stops it in God's hand, and said, Now God! is not this your own Write? deny your own Hand-write if you dare? Are these the Promises you gave me? Look how you guide me when I came to you. God reads the Ticket, and said, Well, well, Faith, I remember I gave you such a Promise, good sooth Faith, if you had been another, thou should get all the Bones in thy Skin broken.

Mr. John Welsh, a Man of great esteem among their Vulgar, once preaching on these words of Joshua, As for me and my House we will serve the Lord, &c. had this Preface:

'You think, Sirs, that I am come here to preach the old Jock-trot Faith and Repentance to you; not I, indeed: what think you then I am come to preach? I come to preach a broken Covenant; Who brake it? Even the Devils Lairds, his Bishops and his Curates; and the Deel, Deel, will get them all at last: I know some of you are come out of Curiosity to hear what the Whigs will say. Who is a Whig, Sirs? One that will not Swear, nor Curse, nor Bann, there a Whig to you: But you are welcome, Sirs, that come out of Curiosity; you may get good e're ye go back again. I'll give you an Instance of it, There was Zaccheus, a Man of a low stature; that is, a little * droichy body, * Dear Sirs and a Publican; that is, he was one of the Excise-men; he went out of Curiosity to see Christ, and because he was little, he went up a Tree: Do you think, Sirs, he went to * harry a Pyet's * Rife a Nest? No, he went to see Christ; Christ looks up, and says, Maggy's Zaccheus, thou'rt always proving pratticks, thou'rt no Bairn Nesh. now;

‘ now ; go home, go home, and make ready my Dinner ; I’ll be
 ‘ with you this day at Noon. After that, Sirs, this little *Zac-*
 ‘ *cheus* began to say his Prayers Evening and Morning, as honest
 ‘ old *Joshua* did in my Text: *As for me and my House, &c.* as if he
 ‘ had said, Go you to the Devil and you will, and I and my House
 ‘ will say our Prayers, Sirs, as *Zaccheus* and the rest of the Apostles
 ‘ did.

Another time preaching in *East Lotham*, he told them the great danger of hearing the Curates, in these words ;

Sirs, if ever you hear these Rogues, you will cry out at the day of Judgment, O Arthur-seat fall upon us, O Pentland Hills fall upon us: The Grass and the Corn that you see growing there, will be a Witness against you ; yea, and that Cows Horns passing by, will be a Witness against you.

Another Preaching about God’s sending *Jonah* to *Nineveh*, acted it thus, did you never hear tell of a good God, and a * cappel Prophet, Sirs ? The good God said, *Jonah*, now billy *Jonah*, wilt thou go to *Nineveh* for † ald lang syne ; The Deel be on my feet then said *Jonah* : O *Jonah* said the good God, be not ill natured, they are my people. What care I for you or your people either, said the cappel Prophet ; wherefore shall I go to be made a lyar in my face ? † *Wait me.* I know thou will have mercy on that people : Alas, alas, we † bide not the tenth part of that bidding ; yet when we come to you, I fear we’ll find you like *Ephraim*, a Cake unturn’d, that is, it’s stonehard on one side *, and || skitter-raw on the other.

* Intreat-
ing.

|| *Join Dung*
of young
Children.

Another Preaching in the West, near a Mountain called *Timock*, cried out in a loud voice thus, What think you, Sirs, would the Curates do with Christ if they had him ? they would e’en take him up to *Timock* top, cut off his head, and hurle his head down the hill, and laugh at it.

Another in the South of *Teviotdale* in his Sermon said, Our Neighbour Nation will say of us, poor *Scotland*, beggarly *Scotland*, scabbed *Scotland*, lousie *Scotland*, yea, but Covenanted *Scotland*, that makes amends for all.

One Preaching against Bishops, expressed himself thus ; Sirs, at the day of Judgment Christ will call the Prelates, and he will call one of the falsest Knaves first, and say, Come hither, Sirrah, he will not call my Lord, do you remember how you put out † like a sweet Saint of mine upon such and such a day ? Sirrah, do you mind how you persecuted one of my precious Saints that was Preaching my Word ? Come, come, Sirrah, stand there at my left hand, thou and the Devil shall together even now.

† *Such.*

There

There is nothing more ordinary among the Generality of their Preachers, than to tell that Christ did not set his foot in *Scotland* this eight and twenty years; or this, I brought a stranger to you now, and a very great stranger indeed, this many a year; would you know who it is; it is Christ, Sirs, † hadd him fast then, for if † H. 11. once he get out of *Scotland* again, it's like he'll never return.

It is very well known in *Perthshire*, that one of their Rabbies Preaching at *St. Johnstone*, or thereabout, a little before the Battel of *Killicrankie*, upon these words, *Resist the Devil, and he will flee from you*; he begins very gravely after this manner, (*Humph*) my beloved, you are all here the day even for the fashions cause, but wot ye who is amongst you the day? even the meikle horned Devil, tho you cannot see him, yet I do: I see him, Sirs, by the eye of faith; but you'll say, now that we have him here, what shall we do with him, Sirs, (*Humph*) what way will ye destroy him, some of you will say we will hang him; ha, ha, my beloved, there are not so many tows in all the Parish as hung him; besides, he's as light as a feather. What then will ye do with him? for he will not hang. Then some of you will say, we will drown him. (*Humph*) my beloved, there is too much cork in his Arse, he's as souple as an Eel, he will not sink. Others of you will say, we will burn him, Na, na, Sirs, ye may scald your selves, but ye cannot burn him, for all the fire in Hell could never yet singe a hair on his tail. Now, Sirs, you cannot find a way among you all to kill him, but I will find it; what way will this be, Sirs? we shall even shoot him. Wherewith shall we shoot him? We shall shoot him with the Bible. Now, Sirs, I shall shoot him presently, so (presenting the Bible as Soldiers do their Musquet) he crys out, *Touff, Touff, Touff*. Now he is shot, there lies the foul thief as dead as a Haron.

Some Eye-witnesses report of another that was to give the Sacrament of the Lord's Supper, such as they can give, and having got into the Pulpit, he looks about him, and says, Sirs, I miss some body here to day, I miss Christ here the day, but he promised to be here the day, I think he will be as good as his word; however I will go out and see if he be coming: he at this went out of the Pulpit; and staying out some little time, he comes in and tells them, Now, Sirs, Christ is coming, I saw him on his white Horse coming to you: Now what entertainment will you give him? I will tell you, Sirs, † To Erg- Will ye get among you all but † one Pint of Faith, a Gill of Grace, ^{high Quarts.} and a * Mutchkin of Sanctification, and this will make a good * English ^{Pint.} morning draught for all.

In the *Mers* there was a Communion given lately, and as it is ordinary, there is a Discourse for every Table. One of the Preachers that's most cried up for his Eloquence, said, You that are Wives ye will be saying ordinarily when ye meet, Cummiér, have ye spun your Yarn yet? But alas, I fear there are few of you that have spun a Wedding-garment for Christ the day. But Christ will be among you and see who is his well busked Bride, he'll say to them that have not on their Wedding-garment. Is that nasty Slut there my Bride? Shame and lack fall that Bride: Go nasty Slut, † sway'd away to Hell.

It is ordinary among some Plebeians in the South of *Scotland*, to go about from door to door upon New-years Eve, crying *Hagmane*, a corrupted word from the Greek *αγια μην*, which signifies the Holy Month. *John Dickson* holding forth against this Custom once in a Sermon at *Kelso*, says, Sirs, do ye know what *Hagmane* signifies? It is the Devil be in the house; that's the meaning of its *Hebrew* Original.

Another time he told his Hearers what an Idolatrous Church the *English* Church is, for lay two Eggs in a Dish, and the one is not so like the other, as the Church of *Rome* and the Church of *England* are to one another.

I know a Minister that went purposely to hear this man, and declared upon his real truth, that he held out a nonsensick rhapsody for an hour and an half time on the 3d of *Matth*. This is my beloved Son in whom I am well pleased: All the Graces of the Spirit (said he) are mysterious, faith is a mystery, there is a faith that is not saving, but that's no mystery; I believe if I should ask any of you whether or no ye believe the words that I read to you, you will all say (Humf) we all believe that. Sirs, the Devil does more, and yet he is not saved, nor like to be in haste. This is a passage of our Saviour's Transmigration, Sirs, (says he) It tells how our blessed Saviour was reform'd like an Angel of Light, when his Disciples saw that Glorious fight, they were all like a Country-man that had never tasted outlandish wine before, the wine runs up into his head, and makes him dizzie; so the Disciples were dizzie, the 17. v. They knew not what they said, that is they were dizzie. From the words we learn this note of Doctrine, That Christ he is lovely, O he is lovely, O he is lovely. First as he is the Son of God, 8. Prov. v. 15. By me Kings reign, and Princes decree Justice: That is lovely Christ hath authority over all the Kings of the world: The Great Turk can do nothing without him. The meikle Deel and the black Pape can do nothing without him. There were a pack of Deels limbs a year or two ago here, and they thought forsooth all would

would be their own, and now lovely Christ in his Providential Providence is like to disappoint them all, and who kens but they'll come begging Pease and Postage at ours doors yet.

Christ is lovely as he is Mediator, cut him all in pieces from head to foot, every bit of him is lovely. They'll tell you now the young Prince is banished Britain, but I'll tell you of a young Prince that has been banished Britain these 28 years by the incoming of the perjur'd Prelates and drunken Curates; lovely Christ is that young Prince, and now he is like to come back again to get his Crown: O take him now, now when he is coming with a whip in his hand to scourge out the cursed Curates, &c. This was preached in the Parish of Smallum in Teviotdale, and the effect of this Preaching followed the next Sabbath, for the rabble came and pulled the Minister out of his Pulpit in the time of his Sermon.

One Mr. Thomas Ramsay in Mordington within the Shire of Berwick, said in a Sermon upon the foolishness of Preaching, these words: There are two sorts of Preaching, Sirs, there's a Gentlemanny Preaching and a common manny Preaching; for Gentlemanny Preaching they'll feed you up with penny whistles, or * Nigg-nayes bonny wallies: At which he perceived one of the Commons laugh. He points out to him, and said, Man, do not thou think to * gull one of God's Ministers that way, ^{* Childrens Toys and Rattle.} lift up your Bonnet off your face, think no shame of your shape. ^{* To flout.}

I tell you, Sirs, there is gentlemanny Preaching and commonmanny Preaching. I will give you commonmanny Preaching, Sirs, I will give you milk postage, and this will make you bony fat and lusty in your journey to heaven. Ye † ken Sirs, ye ken, to my great grief, I may say ye ken no: But I tell you † ^{Ken.} there is Gentlemanny preaching, and a commonmanny preaching. There are three sorts of men that despise commonmanny preaching, first the Politician.

2. The Gallant. 3. The Ignorant man.

First, for the Politician he will go twenty miles to hear a Gentlemanny preaching, what cares he for commonmanny preaching? 2ly, for the Gallant give him a glass of wine to drink, and give him a Lady to kiss, and what cares he for preaching? 3ly, For the ignorant man give him a † cog-^{† Deep Dish.} full of † Brose to his belly, and a pair of * Brecks to his arse, what cares he for preaching. A little thereafter he saw a little child looking to and fro, he said, Sir still little Rogue, else I'd cut a lug out of your head, Sirrah. O the glorious days of the Gospel, the very † wic-ones, were then † ^{† A strong Portage. * Breckers.} so serious that they would * rugg Christ out of my hearts, but now they are † ^{† Little Children.} all bandy-faced, they look as if the Curates and their Mothers were † ^{* Pull.} over ^{† Too far in.} great. ^{liar.}

This was written from his own mouth, by a person that is ready to declare the verity of it, were he to die just after.

Mr. *John Veach* in *Woolstruthers* in a Nonsensical and incoherent Discourse, at the opening up of a *Presbyterian Synod* at *Fedburgh*, said, 'That one duty of Ministers was not to preach close and neat Discourses; his reason was this, Men use not to bring the Spits and the Racs to the Table, when they bring the meat to it.

There are many in *Edenburgh* who heard Mr. *James Kirkton* in a Sermon concerning *Joseph and Mary*, say, 'The first night, saith he, 'That they met together, he laid his hand on her belly, and found her with † *Bairn*: The honest man turn'd very angry, and would have put her away, as any of us all would have done, had we met with the like; and who is it that ever would suspect that the Holy Ghost should have another man's wife.

One Mr. *John Hepburn*, Lecturing on the second Psalm, told, 'That there was a Dialogue betwixt the Father and the Son in Heaven, the Son said, Father will you give me my portion now? Your portion, Son, said the Father, indeed shall you; thou hast been a dutiful Son to me, thou never angered me in thy days; What portion will you have, Son? Will you give me poor *Scotland*, saith the Son? *Scotland*, said the Father, truly thou shalt get poor *Scotland*. And he proved that it was *Scotland* he sought, from the 8. ver. *I shall give thee the outmost parts of the Earth for a Possession*. Now, Sirs, *Scotland* is the outmost part of the earth, and therefore it was given to the Son for a Patrimony.

One Mr. *Mosman* in *Newbole*, past this Complement upon himself in a Sermon, 'All the world knows that I am a learned man, a judicious man, and a man that can clear the Scriptures well; but there are some in the Parish that have not such thoughts for me; as for them I pity them, for they must be very silly. At that time he was preaching against taking God's name in vain, he told, 'O Sirs, this is a very great sin, for my own part I rather steal all the horned † nout in the Parish, before I took God's name in vain once.

One Mr. *Robert Steidman* in *Cariddon*, told once, that the people of God had many doubts about their Election, for proof of this, see (says he) the 2. Cant. v. 16. *My beloved is mine, and I am his*.

Another time he told, 'That the best of God's Saints have a little tincture of Atheism for a plain proof of this you, may see, says he, *Psal. 14. 1. The fool hath said in his heart that there is no God*.

Another

'Another time he tells, ' That Christ was not proud nor Lordly;
' for he rode upon an Ass, which is a † laigh beast, and wherefore † Lw.
' think ye did he this? It was, Sirs, for the conveniency of the old
' Wives that followed him, that he might * kuttle in the Gospel in * Whiff-r.
' their ears as he went along.

One Mr. Murray, marrying a couple, called the man *The Head*,
and the woman the *Tail*: In the name of God then, says he, I joyn *Head*
and *Tail* together, Sirs, let no man ever separate them.

The same person preaching at Hadden, said, *Christ is a great*
stranger to you these 28 years, but I have brought him to you the day, Sirs,
and if ye will have him, I will take him with † horning and caption for you. † Letters

One Mr. Shields, preaching at Borthwick, said, *Many bad Religion of Arest-*
the day, but would have none the morn, their Religion was soon gone like a men-
womans virginity.

One Wedderburn, preaching in Irvin, said, *Lord, we have over * foul* * N. B.
feet to come so far bene as Heaven, but yet as broken a Ship, has come to
land.

Mr. Rutherford preaching at Jedburgh, said, *These 28 years the*
grass is grown long betwixt Jedburgh and Heaven.

Mr. William Stuart preaching lately in Forres upon these words,
Our God is a consuming fire, said, ' Sirs, I will explain these words
' in a very homely manner, There was a Godly man of my acquaint-
' tance, Sirs, he had a young Bairn that was dying, and he comes to
' him and said; *Sandy*, now my Cockie, believe in God now, for
' ye will not live long: No, no, said the Bairn, I will not believe
' in God, for God is a Boo; but I will believe in Christ, for he is
' sweet, Dady, and he is good. Now ye may by this see, Sirs, that
' God without Christ is a Boo. Boo is a word that's used, in the
North of Scotland to frighten crying Children.

Mr. William Fitch preaching in Linton in *Tewiotdale*, said, ' Our
' Bishpps thought they were very secure this long time is

Like Willie Willie Wastel, A the Dogs in the Toun
I am in my Castle, Dare not ding me down.

' Yea but there is a doggie in Heaven that has dunge them all down. † Abscond-
ing.

Another preaching of the Dialogue betwixt God and *Adam* af-
ter his Fall: ' *Adam* (said he) went to hide himself, God comes to * Two-
' him; and said, where art thou, man? I am † courring here, Lord: per. e. half-
' I'll hazard * twa and a plack, faith God, there is a † whap in the p. any.
' *Rape Eds*, has thou been at * Barne-breaking *Eds*, come out of † All's not
' thy holes, and thy bores here *Rd.* * Mischief-
doing.

Mr. James Kirkson told several times in his Sermons, at Edenling,
' That

' That the Devil had his Kirk Government as well as God, and
' would ye ken what a Government it is, indeed it is a *Presbyterian*
' Government, for he has his Minister and his Ruling Elder; his
' Minister is the Pope, and his Ruling-Elder is the King of France.

The same man once speaking of the Evils of the tongue, said,
' Your tongues, Sirs, are as foul as a dog's tongue when he licks
' † Skitter; Before God, it's true: But do not take this out of the
' House with you, Sirs.

† Thin-
Dung.

* Christ-
mas.

Mr. Matthew Selkirk preaching against keeping of days, said, ' They
' that keep * Yule-day, Sirs, deny that Christ came in the flesh, and
' are rank Jews; and they keep that day in commemoration of *Julius*
' *Cæsar* the chief of the Jews.

Mr. Hugh Kennedy Moderator of the General Assembly, being a-
bout to Christen a Child in the Colledg-Kirk, looked about him,
and said, ' Look Sirs, and see the Devil painted in that Bairns
' face, but we shall do the best we can to conjure him out; I shall
' shortly nail his lug to Christ's trone, till from a Calf he grow up
' to an Ox to draw in Christ's Plow.

Mr. Arskine in the Tron-Church, said, That the work of the Lord
' is like to be ruin'd, for there are two sorts of people that have
' taken their hands from the work of the Lord. First, the Malign-
' nants that never laid their hands to it. 2ly, The Court-party :
' but you Ladies and Lads put your shoulders to that work, take a
' good life of it, for it will not break your backs; and ye can never
' life your backs in a better work.

One Mr. Robert Gourly preaching on the Woman of *Canaan*, how
' our Saviour called her a Dog, told, Sirs, some of you may think
' that our Saviour spake very improperly, for he should have called
' her a Bitch; but to this I answer, a Dog is the Masculine or Fe-
' minine Gender, there is a He-dog, and a She-dog. But you will
' ask why did he miscall the poor Woman, and call her a Dog?
' There are Gods Dogs and the Devils Dogs, she was God's Dog,
' not the Devil's Dog.

† Hold.

* Wooden
Cups.

Mr. Shaw in a Sermon at *Aberdeen*, told the people, the only way
' to hold a fast † grip of Christ, was to entertain him with three
' Liquors in three sundry * Bickers, you must have a pint of hope,
' three pints of faith, and nine pints of hot, hot, hot burning
' zeal.

One Mr. Strang preaching on *Mat. 1. 37, 38*, before several La-
dies of the best Quality of our Kingdom, They were pricked at their
hearts, said, Some of you are come hither the day to get a prick,
I fear

' I fear few of you have gotten a prick, but some of you may get
' a prick within a short time. And seeing some laugh, he said, Do
' not mistake me, Sirs, It is not a natural prick I mean, but a prick
' at the heart. I mean not the pricks of the flesh, but the pricks of
' the spirit, the sweet prick of Conscience.

One Mr. James Wilson now in Kirkcudbright in Galloway, told,
' That Faith had wonderful effects, For by faith Noah saw the deluge
' before it came. But I will tell you a far more wonderful effect of
' Faith than that, John the Baptist saw Christ through two wombs, ^{† Two}
' was not that a clear-ey'd little one, Sirs? ^{Wombs.}

One Mr. Melvin being sent by the Presbytery to the Parish of
Monzie in Strathern, to prepare the people by a Sermon for recei-
ving a Presbyterian Minister in the place of Mr. Drummond, a person
of great Learning, who was deprived at the false suggestions of a
Weaver in that Parish, (whom he saved from the Gibbet in King
Charles the Second's time) the said Mr. Melvin Lecturing on this
Text, Touch not mine Anointed, and do my Prophets no harm, said,
The Kings and the great folks, and the cursed Bishops, forsooth, were
seeking to destroy God's own people, but as stark as they were, God is star-
ker, and had them bide back, bide back, (pointing with his finger) this
is my folk, they are none of your folks, and so God kept his own poor
people, Sirs, except some few that were hanged; but Oh Sirs, it's a sweet,
sweet death to go off the Gallows to God for the holy Covenant. But for
these cursed Bishops and Carates, Sirs, that were leading many poor souls
to Hell this long time, Sirs, ye see they are now put out, they are put
out, yea they are e'en trampled under our feet. This is attested by a
person that then lived within two miles of the place, and heard
him.

Mr. Areskine in the Trone-Church proposed in a Sermon, What
is the new man? He made this learned Answer in a Melancholy long
tone, It is the new man. Mr. Karson lately in the Church he possesses
at Edinburgh, began his Sermon thus, Devil take me soul and body.
The people staring at the expression, he anticipates their wonder
with this correction, You think, Sirs, this a strange word in the Pul-
pit, but you think nothing of it out of Pulpit; but what if the Devil
should take many of you when ye utter such Language? Another time
preaching against Cockypps, he told, I have been this year of God
preaching against the vanity of Women, yet I see my own Daughter in the
Kirk even now have as high a Cockypp as any of you all. Another time
giving the Sacrament of the Lord's Supper in Crammond, at the
breaking of the Bread, he told the Participants, Take, Eat, Sirs,
your

your Bread is broken. And that was all the form he used, as one of the Communicants told me the day after.

A Presbyterian Preacher in the Parish of Killpatrick Easter, above Glasgow, in whose Parish there is one Captain Sanderson, a Church of England man, who is looked on there by them as a rank Papist, he once went to Church to see their way. The Preacher seeing him in Church, took a * Fourteen out of his Pocket, and held it up before the Congregation, expressing these words, *Here I take instrument in the hand of God, that tho a man be pardoned of all his original and actual sins, yet if he neglect to attend our Fasts he shall never go to Heaven.* The Preacher owns what he said and did. And the Captain desires the thing to be published in his name, he being ready to justify it upon any occasion.

* Piece of Money.

Mr. William Moncrief, in Summer last, preaching in the Church of Largo in Fife, the first thing he pretended to prove, was, *That all his Hearers were Atheists and Reprobates.* And having demonstrated that, as he said, from that Psalm on which he Lectur'd: He proceeded next to his Sermon on this Text, *NOW is the accepted time; now is the day of Salvation;* on which he said, *The Jews had their Now, and the Papists had their Now, but ah now they have no Now, for the Gospel is for ever hid from their Eyes.* Scotland, poor Scotland had a gracious Now in the glorious days of the Covenant, when Christ was freely forced upon them; but alas, this Land breaking the Covenant has brought darkness upon it, for many Years last; but yet God has been pleased at last to shine through the Cloud of Prelatical, which is worse than Egyptian darkness, and to give us another Now; that is, to offer us again his Covenant, and the Foundation of it, his Gospel, for which ye are all heartily to be thankful, for this is your Now.

And would ye know now how to express your thankfulness, I'll even tell you now, Ye must do it by banishing out of the Covenanted Land, all the Enemies of God, the Prelates, the Curates, and all their Adherents: Ye must not converse with them, but smite them Hip and Thigh; ye must root the Philistines quite out; ye must hate them, and persecute them, and that upon pain of Damnation; for if ye neglect it now, your Now is past for ever: Now, Sirs, ye must not think this strange Doctrine, for I can prove it by plain Scripture, for did not God frequently command his People, to cut off the Canaanites Root and Branch; and did not David positively hate and curse the Profane and Wicked who were God's Enemies.

‘ But

* But ye'll say to me, Sirs, that Christ desired us to love our Enemies: 'that's true, indeed, but there's no word of God's Enemies' there; mark that, Beloved; tho' we love our own Enemies, yet we are bound to hate God's Enemies; that is, *all the Enemies of the Covenanted Cause*. This was heard by several Sober and Judicious Persons, who were heartily sorry to hear the Scriptures so basely perverted; who immediately after the Sermon wrote down this Account, sent them to me attested under their Hands.

About two Years ago Mr. Shields, who is Chaplain to my Lord Angus's Regiment, being with the said Regiment at the Town of Perth, and hearing that the Colonel to an English Regiment, which had been in that Town the Week before, had made his Chaplain to read the English Service upon the Sunday before, in the Church to his Souldiers: Shields upon this occasion thought to rail highly against the Church of England and its Liturgy; among other things he said, *That there was no difference betwixt the Church of England and the Church of Rome, but that the one said Mass in English, and the other in Latin; and that upon the manner they were both indeed equally Idolatrous; and yet now, Sir, that according to God's Law, all Idolaters should be stoned to death; Thus, all the Water in the Tye of a great will not be able to wash away the filth of that Idolatry, with which the River Walls of this Kirk was last Sunday defiled; as, the Service Book, which was polluted and made so stinking and strong of the stink-whore of Babylon.*

Mr. Kirkeon preaching in his Meeting-house in the Castle-hill of Edinburgh, adduced severall Instances of the Poverty of the people of God; amongst others, he had this remarkable one. Brethren, says he, *consider with you, friends and whie, what is said in Trist.* a hundred reasons for Abraham's going out of the Land of Chaldaea; I will tell you what was always my Opinion, I believe Abraham, poor man, was forced to run out of the Land of Judea for Debt.

Another Sunday before, several Gentlemen, who told me the Story to soon as they returned from Church, praesiding on the All-sufficiency of God, he told his Hearers, 'That they might make use of God what they pleased; Hofs, Shoes, Cloaths, Meat, and Drink, &c. One, says he, may have a good Stock, but he can not get it out of his Friends hands when he needs it; he must put sue him first before the * Lords of the Session; * Raise an Allion be. Bond, get a charge of Horning, and at last take him with Cap- fore the tion; but no man ever needed to Register God's Bonds, at Judges, and take him with Caption, except Jacob, who took him once with Arrest Caption him.

'Captain at the side of a Hill, and he got a broken Leg, for his
 'pains. *Once in the Monthly Fast-day, I heard him my self discourse*
to this purpose, after he had read his Text, which, if I rightly re-
member, was, In that day I will not regard their Prayers nor their
Tears, &c. In speaking to these words, *says he, I shall shew you*
five lost Labours, three Opportunities, three Fears, three Woes,
three Lamentations, three Prophecies, and a word about poor
Scotland: For the three Fears, the first is a great fear, and that
is, lest this King give us not all our Will. The second is a very
great fear, and that is, if we should get all our Will, I fear we
should not make good use of it. The third fear is the greatest
of all, but I must not tell you that fear, Sirs, for fear it should
fear you all to hear it. All the Town knows that this is true, and
that he never preaches but after this ridiculous manner.
I heard one Mr. Selkirk in a Sermon he preached in the Church of
Inveresk, say, Sirs, Drink, Whore, and Debauch, and run a Red
wood through the world; yet, if you have but as much time as take hold
of Christ in your last gasp, I shall pawn my soul for yours. It may seem
incredible, that one who ever heard of Christianity, should have
used such an expression; but it made such an impression on the Peo-
ples Minds at that time, that I believe there is hardly one of them
who have forgot it to this hour, and consequently, all of them
will be ready to vindicate the truth of what I here relate.

One preaching in *Preston-pans*, upon *Joshua's* making the Sun to stand still, resolving to make a very Learned Discourse, began thus, 'Sirs, says he, you'll may be, ask me how *Joshua* could make the Sun to stand still? To that I answer, it was by sitting of the motion of *Primum Mobile*; commonly called the *Zodiacal Line*; but as to the *Quomodo*, it's no great matter; but that the Story was true, we have reason to believe from the *Heathen Writers*; for it was told by them for a bafe baudy tale, how *Jupiter* made a night as long as two, that he might get a longer time to lye with *Alemena*.

Mr. Arskine in the *Trom-Church*, preaching on these words, Cry aloud and spare not; told his People, There were three sorts of Cries: 1. There is the cry of the Month, says he, *Psal. 104. The young Lions roar after their prey*, that is, with their Mouth. The cry of their Feet; *I will run the ways of thy Commandments*, that is the cry of the Feet. 2. And the cry of the Eye, *They looked on him and were lightened*; that's the cry of the Eye: If we would go to Heaven,

' we must not only cry with our Mouth, but likewise with our Hands, Feet, and Eyes.

The same Mr. *Arthing* said in another Sermon, ' What, Sirs, if the Devil should come with a Drum at his side, saying, Hoyes, hoyes, hoyes, who will go to Hell with me, boys? who will go to Hell with me? The *Jacobines* would answer, We'll all go, we'll all go.

Mr. *James Kirkton*, preaching on *Jezabel*, said, ' That well-favoured Whore, what became of her, Sirs? she fell over a Window, Arse over Head, and her black bottom was discovered, you may all guess what the Beholders saw, beloved, a black sight you may be sure.

One Mr. *Mair*, a *Presbyterian* Preacher, Son to Mr. *John Mair*, the Episcopal Minister in *Towce*, being desired by his Father to preach for him; the Son said, ' He would or could not preach in their Churches, because they were polluted, but was content to preach in a Fire-house: This was provided for him, and the Company (whereof his Father was one) being convened, he said, ' I will tell you a sad truth, Sirs, You have been driven to Hell in a Coach this eight and twenty years, and that old Stock, my Father (pointing to him) has been the Coachman.

Mr. *Kirkton* in *October* last, preaching on Hymns and Spiritual Songs, told the People, ' There be four kinds of Songs, Profane Songs, Malignant, Allowable, and Spiritual Songs. Profane Songs, ' *My Mother sent me to the Well, she had better gone her self, for what I got I dare not tell, but kind Robin loves me.* Malignant Songs, such as, *He, ho, Gillichrankie, and the King enjoys his own again*; against which I have not much to say. Thirdly, Allowable Songs, like, *Once I lay with another man's Wife*; Ye may be allowed, Sirs, to sing this, but I do not say, that ye are allowed to do this, for that's a great deal of danger indeed. Lastly, Spiritual Songs, which are the *Psalms of David*; but the Godless Prelates add to these, *Glory to the Father*, the work of all I have yet spoken of.

The same *Kirkton*, in *March* the Year before that in a Sermon upon *Come unto me all ye that are heavy and weary laden*, expressed himself thus; ' Christ invites none to him, but those that have a great Burthen of Sins upon their Back: Ay but, Beloved ye little ken what Christ is to day; What Crafts-man do you think him now? Is there none of you all can tell me that, Sirs? Truly then I must e'en tell you; Would you ken it now? In a word then,

* *Tinkler.* he's a * Tinklar, and you may hear him crying about to day, 'Have ye any broken Hearts to mend, bring them to me, and I'll solder them; that is, give them Rest, Beloved, for that's the words of my Text.

Mr. Atkin, in January last, holding forth in the Free Church concerning Noah's Ark, said, that the Wolf and the Lamb lodged most peaceably together in it: and what do you think was the reason of this, Beloved? you may think it was a strange thing, and so indeed it was, Sirs, but it was done to fulfil that Prophecy of Isaiah, Sirs, The Wolf and the Lamb shall lye down together; there's a plain reason now for it, Sirs.

On Sunday, in January last, immediately after the King had recommended to the General Assembly, a Formula, upon the Subscribing whereof, by the Episcopal Presbyters, he desired they might be re-admitted to the publick Exercise of the Ministry, I heard one Mr. Webster, a noted professor of the New Gospel, lecturing upon Psal. 15. On the 1st Verse, he said, 'That none but God could answer the Psalmist's Question there, and therefore, said he, it does not belong to any Earthly King, Prince, or Potentate to determine who should be Officers in God's House, or to prescribe Terms of Communion to his Kirk: On the 2d Verse, he said, 'That it was necessary for God's People to walk uprightly; that is, said he, never to betray the Cause of Christ's Kirk for fear of great Men: Our way is God's own way; and sure to stand stiff to that, is the best way to please God, and even great Men, at the long run: On the 3d Verse he appealed to the Consciences of his Hearers, 'If Scots Presbyterians were not a holy, harmless, innocent, sincere, modest, and moderate People, and whatever is said to the contrary, but Lybels, Lies, and Slanders: On the 4th Verse, he said, 'That the Prelates, Curates, and Malignant Counsellors are the vile persons spoke of there, and whom all that fear God are bound to condemn and despise; especially (said he) because they have sworn to the hurt of the Kirk, in taking the Oaths of Allegiance and Supremacy, the Test, and the Oath of Canonical Obedience, and now think to explate all this, by subscribing a bare foolish Formula, because King William, forsooth, has sent it to us; as if the Presbyterians ought to admit or allow any Form but the Covenant.

About that same time, I mean, in January last, Mr. Fraser of Bray, at Edinburgh at the new Kirk, pretending to preach upon this Text of the Revelation, There was joy in Heaven, Michael and
his

his Angels fought against the Dragon and his Angels: "Michael and his Angels, why no good Christian can doubt, but by this we are to understand Christ and this Kirk; and by the Dragon and his Angels is plainly meant, the Prelates and Curates: you see from this then, Sirs, betwixt whom this War and this Fighting was in Heaven; and since they fight in Heaven for this Cause of the Kirk, why should not we fight for it also upon Earth? What needs our Kirk be afraid of Kings; they are but Men; but we have Christ to fight for us, and we are his, his Angels, and must fight with him till we destroy the Dragon-Prelates and their Curate-Angels.

"Ah, Sirs, ye read (*says he*) that this Dragon's Tail swept down a third part of the Stars of Heaven; I have a sad thing to tell you now, Sirs, Alas, this Dragon's Tail has swept the North of Scotland, for few or none of Christ's Ministers are to be found there.

The same *Frazer* of *Bray* preaching at a Conventicle in the beginning of King *James's* Reign, began his Discourse thus; *I am come here to preach this day, Sirs, in spite of the Curates, and in spite of the Prelates their Masters; and in spite of the King their Master; and in spite of the Hector of France, his Master; and in spite of the Pope of Rome that's both their Master; and in spite of the Devil that's all their Master.*

SECT. IV.

Containing some few Expressions of the Presbyterian Prayers.

MR. *James Kirkton* said once in his Prayers, *O Lord restore our Banished King, Lord restore our Banished King; do not mistake my meaning, Lord, it is not King James whom thou hast rejected, that we seek, it is King Christ that has been a stranger these many Years in poor Scotland.*

It is reported of Mr. *Robert Blair* at *St. Andrews*, that he had this expression in his Prayers, *Lord, thou art a good Goose, for thou art still dropping. And severals in the Meeting-houses of late have made use of it. To which they add, Lord, thou rains down * middings of Blessings upon * Dunghils.*
us.

Mr.

Mr. *Anderſon*, a Phanatick Preaching in *Perthſhire*, in a Prayer, ſaid, Good Lord, it is told us, that thou know'ſt a proud man by his looks, as wel as a malignant by his works; but what wilt thou do with theſe malignants? I'll tell thee, Lord, what thou wilt do, Even take them up by the heels and
 * Smoke. * reeſt them in the Chimney of Hell, and dry them like *Bervy Haddock*.
 * Brains. Lord take the Piſtol of thy Vengeance, and the Mortar-piece of thy
 * Pruins. Wrath, and make the * Hairs of theſe Malignants a hodge podge, but for thy own Bairs, Lord, feed them with the * Plumdames and Raiſens of thy Promiſes, and e'en give them the Spurs of Confidence, and Boors
 * Weaned. of Hope, that like new * ſpean'd fillies, they may * loup over the fold-
 * Jump. dikes of Grace

A learned Divine of that Sett, at *Piſſigo*, in his publick Prayer, this laſt Summer, ſaid, O Lord, thou'rt like a * Mouſie peeping out at the hole of a Wall, for thou ſees us but we ſee not thee.

Mr. *William Moncriſ* (whom I named before, pag. —) after his Sermon in Summer laſt, at *Largo* in *Fife*, in the Interceſſion of his Prayer, ſaid, O God eſtabliſh and confirm thy Church in Scotland, and defend her from her bloody and cruel Enemies Popery and Prelacy; O Lord proſper thy Reformed Churches of Portugal and Piedmont, and of the reſt of the Low-Countries; and carry on thy work which is begun in Ireland; and ſweet, good Lord, finally begin and carry on a work in England.

Mr. *Shields* preaching near *Dumfries*, in his Prayer for King *William*, ſaid, Good Lord bleſs him with a ſtated oppoſition in his Heart to the Antichriſtian Church of England, and with Grace to deſtroy all the Idolatry and Superſtition of their fooliſh and foppiſh Worſhip; and bleſs all the people of the Land with Strength, Zeal, and Courage, througħly to reform the State as well as the Church, in theſe Kingdoms; that they may be united in the Bond of the Solemn League and Covenant, and purified according to that Pattern in the Mount, which we and our poſterity are all ſworn to.

Mr. *John Welſh* pray'd, ' Lord we are come hither, a pack of poor Beggars of us the day, alms to the poor blind here, for God's ſake, that never ſaw the light of the Goſpel; Alms to the poor deaf here, that never heard the joyful ſound; to the poor Cripples that have their Legs, the Covenant broken by the Biſhops. Lord pity thy poor Kirk the day, poor Woman, ſad is ſhe; Lord, lend her a liſt, and God con-found that filthy Bitch, that Gamgal'd Whore, the Whore of ' Babylon.

One Mr. *Hufstone* said, ' Lord give us Grace, for if thou give us not Grace we shall not give thee glory, and who will * win by * Gain. that, Lord?'

One *Borlands* in *Gallowshiels*, a Blasphemous ignorant Blockhead, said in his Prayers before Sermon, *Lord, when thou was electing to Eternity, grant, that we have not got a wrong cast of thy hand to our Souls.*

Another time praying at *Jedburgh*, he said, ' Lord confound the Tyrant of *France*, God's Vengeance light on him, the Vengeance of God light on him, God's Vengeance light on him: But if he be of the Election of Grace, Lord save him: Lord confound the Antichristian Crew in *Ireland*; indeed, Lord, for the great * man that heads them, God knows we wish not his destru- * King James was then in *Ireland*. ction, we wish him Repentance of his sins, but not the rest: As for the Crew of the Church of *England*, that's gone in to fight against them, they are as profane a Crew as themselves, Lord; but thou can make one man destroy another for the Interest of the People of God, and to give God's people Elbow-room in the Land.

One who is now a Head of a Colledge, and is lookt upon by the party as their great Advocate and Oracle, in a publick Congregation at *Edinburgh*, in 1690, in his Prayer had these words, which one that heard them, and immediately committed them to Writing, shewed to me: ' O Lord give us, give us, good Lord: but Lord, you'll may be say to us, Ye are always troubling me, what shall I give you now? but, Lord, whatever thou says, we know that thou in thy heart likes such trouble; and now I'll tell thee what thou should give us Lord, I'll not be greedy nor * mislead now, Lord, * Ill man- then only give us thy self in earnest of better things. nered.

' Good Lord, what have ye been doing all this time, where have you been this thirty year? What good have ye done to your poor Kirk in *Scotland*, that has been so many years spurgald with Antichrist's riding her; she has been long lying on her back, and sadly desil'd; and many a good life have we lent her; O, how often have we put our Shoulders to Christ's Cause; when his own * back * When he was at the Wall: to be free with you, Lord, we have done ma- could not ny things for thee that never enter'd in thy Noddle; and yet we stand with- are content that thou take all the glory: is not that fair and out a Sup- kind. porter.

* Pretty. 'Tis true, good Lord, you have done * gelly well for Scotland
 * now at last, and we hope that thou hast begun, and will carry on
 * Much in thy work in England, that stands * muckle in milder of a Refor-
 * mation: But what have you done for Ireland, Lord? Ah poor Ire-
 * land! (then pointing with his Finger to his Nose, he said) I true
 * I have nick'd you there, Lord.

* Trouble- O God, thou hast bidden us pray for Kings, and yet they
 * some. have been always very troublesome to thy Kirk, and very * fa-
 * tious Company: Lord, either make them good, or else make
 * us quit of their Company. They say that this new King thou
 * hast sent us, takes the Sacrament kneeling, and from the Hand
 * of a Bishop: Ah, that's black; that's foul work! Lord deliver
 * him from Papary and Prelacy, from a Dutch Conscience, and
 * from the hard-heartedness of the *Stewarts*; and let us never
 * be * trysted again with the bag and baggage of the Family, the
 * * Encoun- black band of Bishops to trouble and lord it over thy Church
 * * tered. and Heritage. Good Lord, send back our old King of poor
 * Scotland, restore him to his Throne and Dignity, to his absolute
 * Power and Supremacy, from which he has been so long and so
 * unjustly banished: Lord, you ken what King I mean, I do not
 * mean King James, nay forsooth, I do no mean him, I mean,
 * Lord, you ken well enough what I mean, I mean sweet King
 * Jesus, that's been long kept out of this his own Covenanted King-
 * dom, by the Bishops and Godless Act of Supremacy.

* Lord I have many more Tales to tell you, and many sad Com-
 * plaints to make of our Governours and great Men, and of the
 * * Malignants and Dundee's men; and many Pardons to ask for a bro-
 * * ken Covenant, and a backsliding Ministry, but I must refer
 * them all, till you and I be at more leisure, and I will not end
 * without that old musty Prayer that they now call our Lords.

Mr. Robert Kennedy, Brother to the very learned and moderate
 * Hugh Kennedy, the Moderator of the General Assembly, once pray-
 * ing at a Conventicle at *Chid'sdale*, said, 'Lord grant that all the
 * Kings in the World may fall down before thy Son, and
 * kiss his Soles, not the Pope's Soles, &c. no nor his sinking

+ Sinner. † Pantom neither.

Mr. Boyd, the famous Preacher in *Chid'sdale*, finding in the Fore-
 * noon, that several of his Hearers went away after the Forenoon-
 * Sermon, had this Expression in his Afternoon Prayers, 'Now,
 * Lord, thou sees that many People go away from hearing thy
 * Word; but had we told them Stories of Robin Hood, or Davie

* Lindsay,

' *Lindsay*, they had stayed ; and yet none of these are near so good as thy Word that I preach.

Another praying against Church-Government by Bishops and Curates, said, ' Lord, wilt thou take the Keys of thine own House out of the hand of those Thieves and Hirelings, and make them play Clitter-clatter upon their Crowns, till they cry *Maw* again—— (he pronounced the word *Maw* like the noise of a Cat) for thy Locks have got many a wrong Cast since they had the Keys.

About the Beginning of *March*, 1689. one prayed for a Presbyterian-Election of Members to the Parliament, in the City of *Edinburgh*, in these words: ' Good God, now when Christ's Back is at the Wall, put it in the Heart of the Towns-men to chuse *George Stirling*, and *Baillif Hall*.

Another prayed, ' Lord, thou hast said, that he is worse than an Infidel that provides not for his own Family: Give us not reason to say this of thee, Lord ; for we are thine own Family, and yet we have been but scurvily provided for of a long time.

Another praying, after the Baptism of a Child, in the City of *Edinburgh*, said, ' Lord bless and preserve this young Calf, that he may grow an Ox, to draw in Christ's Plough.

Mr. Areskine praying in the *Tron-Church* last Year, said, ' Lord have mercy on all Fools and Idiots ; and particularly, on the Magistrates of *Edinburgh*.

Another imprecating (as is very ordinary with them to do) said, ' Lord give thy Enemies the Papists and the Prelates a full Cup of thy fury to drink ; and if they refuse to drink it off, then good Lord give them * *Kelty*.

Mr. John Dickson praying for Grace, said, ' Lord dibble thou ^{* *Archer*} the kail-seed of thy Grace in our Hearts, and if we grow not ^{up full of} it.

to good kail, Lord make us good Sprouts at least.

Mr. Linning cursing the King of *France* in his Prayers, said, ' Lord, curse him, confound him, and damn him, dress him, and guide him as thou didst *Pharaoh*, *Senacherib*, and our late King *James* and his Father.

One *Frazer* a young Fellow Preaching in *Jedburgh*, after Sermon blasphemously inverted the Blessing thus, ' The Curie of the Lord Jesus Christ, and of God the Father, and the Holy Ghost, be upon all them that hear the Word, and profit not by it.

Mr. *Arskine* in the *Tron Church* prayed, 'Lord be thou in *Mons*,
' *Mons*, *Mons*, be thou in *Mons*, good Lord, meikle need has *Mons*
' of thee, Lord, for now they that be Confederates we hope they
' may be made Covenanters. Bring the sworn Enemy of the So-
' lemn League, the Tyrant of *France*, to the place whence he
' came, and cause his Dragons shoot him in his Retreat, that he
' may cry out with *Julian* the Apostate, Now *Galilean* thou hast o-
' vercome me.

One Mr. *James Webster* was admired lately at my Lord *Arbuth-*
not his zealous Patron's Table for this Grace before Meat. 'Out
' of the boundless, bankless, brimless, bottomless, shoreless Ocean
' of thy goodness we are daily foddered, filled, feasted, fattened; and
half an hours Discourse to the same purpose.

Mr. *Kennedy* before the late Assembly, in which he had the name
of Moderator, said in his Prayer, 'Lord, Moderation is commen-
' ded to us by the King, we all know it's a Vertue that's some-
' times useful, Lord, but I cannot say that that which they call Mo-
' deration is so convenient at this time for thy People and Cause,
' for even to be free with you, Good Lord, I think it best to make
' a clean House, by sweeping them all out at the door, and casting
' them out to the * *Midden*.

* *Dangb U.*

Their famous *Scribe Rule* in a Prayer, not at Sermon, but upon ano-
ther occasion as publick, a little after the dissolution of the Gene-
ral Assembly, expressed himself thus, 'O Lord thou knows that
' Christ's Court the General Assembly ought to protest against U-
' surpers upon Christ's Kingdom, but if we had known that King
' *William* would have been angry with us in earnest, and if the Bre-
' thren would have followed my advice, we should have pleased
' the King for this time, and taken Christ in our own hand * till
some other opportunity.

* *Run a-wick
with him.*

The Moderator *Chrichton* immediately after the Assembly was
dissolved, praying, (amongst many other reflexions upon the King
and his Counsellors) said these words, 'O Lord thou knows how
' great a Surprisal this is to us, we lookt upon King *William* at his
' first coming among us to have been sent in mercy for deliverance
' to this poor Kirk, but now we see that our Deliverance must
' come from another hand: Good God, grant he be not sent to be
' a Plague and a Curse to thy Kirk. *Hind let loose* by Mr. *Shields*,
pag. 468.

I conclude this head, says he, with that form of Prayer that I
use for the King, O Lord to whom vengeance belongeth shew thy self,
list

lift up thy self thou Judge of the Earth, render a Reward to the Proud: Lord, how long shall the wicked, how long shall the wicked triumph, shall the throne of iniquity have fellowship with thee, that frameth mischief by a Law; the mighty and terrible God destroy all Kings and People that put their hand to alter and destroy the house of God, overturn, overturn, overturn this Throne of Tyranny, and let it be no more, until he come whose right it is.

These are but a few of many thousand instances that might be given of that ridiculousness, profanity, and blasphemy which the *Scotch* Presbyterians daily use in their Preaching and Praying; and tho strangers may think it incredible that men professing Religion or Reason should thus debase and prostitute both, yet they who are unfortunately bound to converse with, and hear them frequently, cannot be but sadly sensible that all that's here charged upon them is but too true, and that many of the worst expressions they are daily guilty of, are purposely here omitted, lest by such obscene Godless and fulsome stuff, the ears and eyes of modest Readers should be nauseated and polluted, which if these Opposers of Truth and Religion should deny, there are many thousands in *Scotland* of the best quality and reputation ready to attest it, by their Oaths and Subscriptions, as shall be made appear in another Edition of this Book, if the clamours of the party extort it; and very many are willing to joyn in this who were not long ago their great friends, and have many of their Sermons and Prayers in writing, which they are now willing to expose, having fully discovered the vile hypocrisy and Pharasaick professions of that Faction; but this trouble we can hardly suppose that the *Presbyterians* will put us, or themselves to, because it's not probable that they will deny what they so much glory in, viz. this extraordinary way of Preaching and Praying, which they think an excellency and perfection, and call it a holy familiarity with God, and a peculiar privilege of the most refined Saints.

Some may perhaps think this Collection was published merely to render these Puritans ridiculous, but it's plain enough to such as know them, that we have not made but found them so; we hope that our discovering their snares may prevent some mens being intangled with them, they compass Sea and Land, and are fully as zealous as their Predecessors to make Profelytes to their Party, and new Gospel. Now the general intent of the Collectors of these Notes, was that they might stand like Beacons to fright

unwary strangers from these Rocks upon which so many have formerly made Shipwreck both of Faith and good Conscience. Alas it is but too too evident what havock and desolation these pretended Reformers have made in the Church and State; Gods Name, Honour and Worship is profan'd, the Gospel exposed to the scorn and contempt of its enemies, the more modest and honest Heathens and Turks; the Flood-gates of Impiety and Atheism are set open, the foundations of all true Piety or Policy are overturned, and all regard to things either Sacred or Civil quite destroyed by these, who, as the Royal Martyr * speaks, seeking to gain reputation with the Vulgar, for their extraordinary Parts and Piety, must needs undo whatever was formerly settled never so well and wisely.

* ΕΙΧΩΝ
ΒΑΣΙΛΙΚΗΝ
ὑπὸ τῆς
Οὐρανίας
ἀγίας
Εὐχαριστίας
Πατρὸς
ἡμῶν
Βιβλίον

† King Ch.
his most
pious and
pertinent
Prayer.

I wish (as the same Royal Author did) that their Repentance may be their only punishment, that seeing the Mischiefs which the disuse of publick Liturgies hath already produced, they may restore that Credit, Use and Reverence to them, which by the ancient Churches were given to set Forms of Sound and Wholsome Words.

† And thou, O Lord, which art the same God, Blessed for ever, whose Mercies are full of variety, and yet of constancy; thou deniest us not a new and fresh sense of our old and daily wants, nor despisest renewed Affections joined to constant Expressions: Let us not want the benefit of thy Churches united and well-advised Devotions.

Keep Men in that pious moderation of their Judgments in Matters of Religion, that their ignorance may not offend others, nor their Opinion of their own Abilities tempt them to deprive others of what they may lawfully and devoutly use to help their Infirmitics. And since the advantage of Error consists in novelty and variety, as Truth's in unity and constancy, suffer not thy Church to be pestered with Errors, and deformed with undecencies in thy Service, under the pretence of variety and novelty; nor to be deprived of Truth, Unity and Order, under this fallacy, that constancy is the cause of formality. Lord keep us from formal Hypocrisy in our Hearts, and then we know that praying to thee, or praising of thee (with David and other holy men) in the same forms cannot hurt us. Evermore defend and deliver thy Church from the effects of blind Zeal and over-bold Devotion. Amen.

P.O.S.T.

POSTSCRIPT.

Dear Sir,

IF your *Scottish* Presbyterian Eloquence take as well in all other places of *England* as it does hereabout, I make no question, but there will be occasion for a second Edition of it in a little time. So I send you a few Notes of the Sermons and Prayers, which I remembred upon reading those that are Printed.

I shall begin with famous Mr. *Hog* at *Rotterdam*, who in his Intercession expressed himself one day to this purpose: 'O Lord, thy Kirk was once a Bonny-braw well-fac'd Kirk, but now it's as bare as the * Birk at Yuil Even, now we've done our part in telling thee of it, if thou wilt not do thine, to thy self be it. A little after: 'O Lord, pull off the Crowns of all the Kings and Princes heads in the world; and what wilt thou do with them, good Lord? even put them all upon thine own head, sweet Lord Jesus. And what shall we say to thee then, good Lord? e'en, well may you brook your new, Sir.

* Burch at
Christmas
Eve.

I was told a Story of this Mr. *Hog* when I came first to *Holland*, a good well meaning *Scottish*-Skipper having been from home a long time, and being very desirous to receive the Sacrament of the Lord's Supper, went to Mr. *Hog*, (who he understood was to administer it in a Fortnight or three weeks time) who promised to receive him. So the man was very well pleased, lost several good winds; prepared himself the best way he could for so Sacred an action. But when he came to the Table, was unexpectedly commanded by Mr. *Hog* to get him gone, for he understood he had taken the Test. The

man

man told him he had not. Ay but (said he) I'm assured you are a Bishops man, therefore go to them and receive the Sacrament, for you shall have none here. So the poor man was even forced to be gone.

A Lady of Quality went one day to hear a *Presbyterian* in *Teviotdale* preach, and all the young Ladies of the Country waited on her. They happened to come in when the Teacher was praying. So he resolved, it seems, to Complement them, by offering up a petition particularly for them, which was in these words, 'Lord, here's a great * Hantle of Bonnie brow well fac'd young * Lassies here to day, come down, good Lord, hoble upon * their Lillie white * wymes, and get them * fow of the Bairn of * Grace.

* Handful
* fin: well fa-
* your'd.
* Wombs.
* Full.

One of them preaching one day in the *Merse*, upon *Isa. 1. 18.* Come let us reason together, saith the Lord, &c. said thus, 'Sirs, 'I have been a long time a making up a match between Christ 'and you, but ye stand far back; I have wowed and Courted, 'and ikissed, and clep't you in Christ's name, but all this will 'not do. I ken what you'l say now, Sirs, how but ye be 'scornful *Mr. John*, even as Christ would have us *Mr. John*. 'Ye ken well enough *Mr. John* that Lads does not marry Laf- 'ses now, except they have a * Tocher, and we have no To- 'cher good to give Christ. We have no faith, no charity, 'no hope, no humility, nor no Christian Grace, nor no ver- 'tue, and so Christ will not take us to Bed with him, tho we 'would never so fain do it. I tell you, Sirs, you're a'the bet- 'ter that ye ha' none of all these, Christ loves ye the better. 'I warrant, Sirs, you'l think this odd Preaching, but I'll prove't 'to you by a homely example: A young man being to visit his 'Mistress one morning, came to her Chamber-door (which stood 'a * gie) he knockt (here the Teacher knockt on his Tub) once 'and again, but no body making answer, he put ope the door, 'came in, and found her abed, she got up in her * Sark, and 'said, Dear Sir, do not come near me for I'm naked. Indeed ' (said he, folding his arms about her) I love you a' the better, 'ye're sweetest when you're naked. Just so, Sirs, Christ will love 'you the better, that you are naked, stark naked, naked of grace, 'and all good things.

* A good
Portion.

* A Cher.

* Smock.

I have often heard blind *Mr. Best* at *Utrecht* use this Expres- sion in his Prayer, 'O Lord confound that Man of Sin, that 'Child of Perdition, that Antichrist the Pope of *Rome*: Thou 'must

' must confound him, thou shalt confound him, good Lord, I
' will have you confound him.

One who having been lately a School-master at St. Phillips
in Fyfe, and was turned out by the Episcopal Minister there,
because he endeavoured to debauch a Maid, and force a
Married woman, but is now a Godly Zealot; when he was
passing his trials for the Ministry before the Presbytery of
Couper in Fyfe, he had this Expression in one of his Prayers,
' O Lord lay aside thy Mediatorial Office, and come down and
' see what we are doing to day.

I have heard a Knight who was present give an account of
the second part of the Story which is set down *Pag.* —
The Preacher was Lecturing on the Fourth Chapter of *Jonah*.
He stood at the back of a Chair, in which sat a good hand-
some Lady whose bare shoulders were his Cushion. So after he
had read the Chapter, he spoke thus: Beloved I shall not
trouble you with this Father's Sentiment, or that Learned man's
' opinion about the sense of the words (as the Curates do) but
' I shall give you the meaning of the Holy Ghost, beloved:
' (*Humph.*) and what's the meaning of the Holy Ghost, be-
' loved? Why here's a Discourse between a good God and
' a * Cankard Prophet. What says the good God, beloved? * *Pettish.*
' (*Humph.*) my Love *Jonas*, my Love *Jonas*, (*Here the Parson*
' claps the Ladies shoulder) what * gars you be angry *Jonas*? * *Makes.*
' (*Humph.*) and what said the Cankard Prophet, beloved?
' (*Humph.*) Sir, should you send me of an Errand, and not
' make my words good? (*Humph.*) Well, but what says
' the good God beloved? (*Humph.*) My Love *Jonas*, (*Here*
' he claps the Ladies Shoulder again) do not you know that I
' have in the Town more than sixscore thousand persons,
' that know not their right hand from the left, *Jonas*, and
' would you have me destroy my own people? (*Humph.*) Well,
' what says the Cankard Prophet to all this beloved? (*Humph.*)
' Should you make me a lyar for you, and your people too, Sir?
' I scorn it Sir.

' Mr. Rymer Preaching at St. Andrew, upon that Text, *Little Children it is your Father's pleasure to give you a Kingdom*:
said, (*This was much about the Rabbling time.*) ' Who are the
' little Children here spoken of? Why I'll tell you, even the
' Rabble, as they are called, they are God's little Chil-
dren,

I have I been and his work, and therefore look for a reward.

Another time he told them: That he was not reputed a good

* Dung. Husbandman who did not mock his land well, now, sir,

said he, except you get your hearts mucked with the Spirit

* Dunged with the of Grace, you'll never thrive.

Dunghill of Grace.

July 24th, 1692.

of

I have heard a Knight who was present give an account of

the second part of the story which is set down by

The President was lecturing on the fourth Chapter of Job.

He stood at the back of a Chair, in which sat a good hand-

some lady whose bare shoulders were his Cushion. So after he

had read the Chapter, he spoke thus: Beloved I shall not

trouble you with this Father's Sermon, or that Learned man's

opinion about the last of the words (as the Curate do) but

I shall give you the meaning of the Holy Ghost, beloved:

(I mean) and what the meaning of the Holy Ghost, be-

loved? Why here's a Difference between a good God and

a * Curious Prophet. What is the good God, beloved?

(Example) my love Jesus, my love John, (I love the Father

and the Father loves me) what * says you be angry Jesus?

(Example) and what said the Curious Prophet, beloved?

(Example) Sir, I have been an angry man, and now

makes my words good? (Example) Well, but what says

the good God beloved? (Example) My love Jesus, (I love

the Father and the Father loves me) do not you know that I

have in the Town more than six score hundred persons

that know not their right hand from the left? (Example)

would you have me deliver my own people? (Example) Well,

what says the Curious Prophet to all this beloved? (Example)

Should you make me a liar for you and your people too, sir?

I fear it sir.

Mr. Fowler Preaching at St. Andrew, upon that Text, Sir,

the Children were your Father's people to give you a Kingdom:

that you were much above the Angels here? (Example) Who are the

little Children here spoken of? (Example) I'll tell you, even the

Rabbis as they are called, they are God's little Children.